

Virtuous Woman
FOUND,
Her LOSS bewayl'd,
AND
CHARACTER
Exemplified
IN A
SERMON

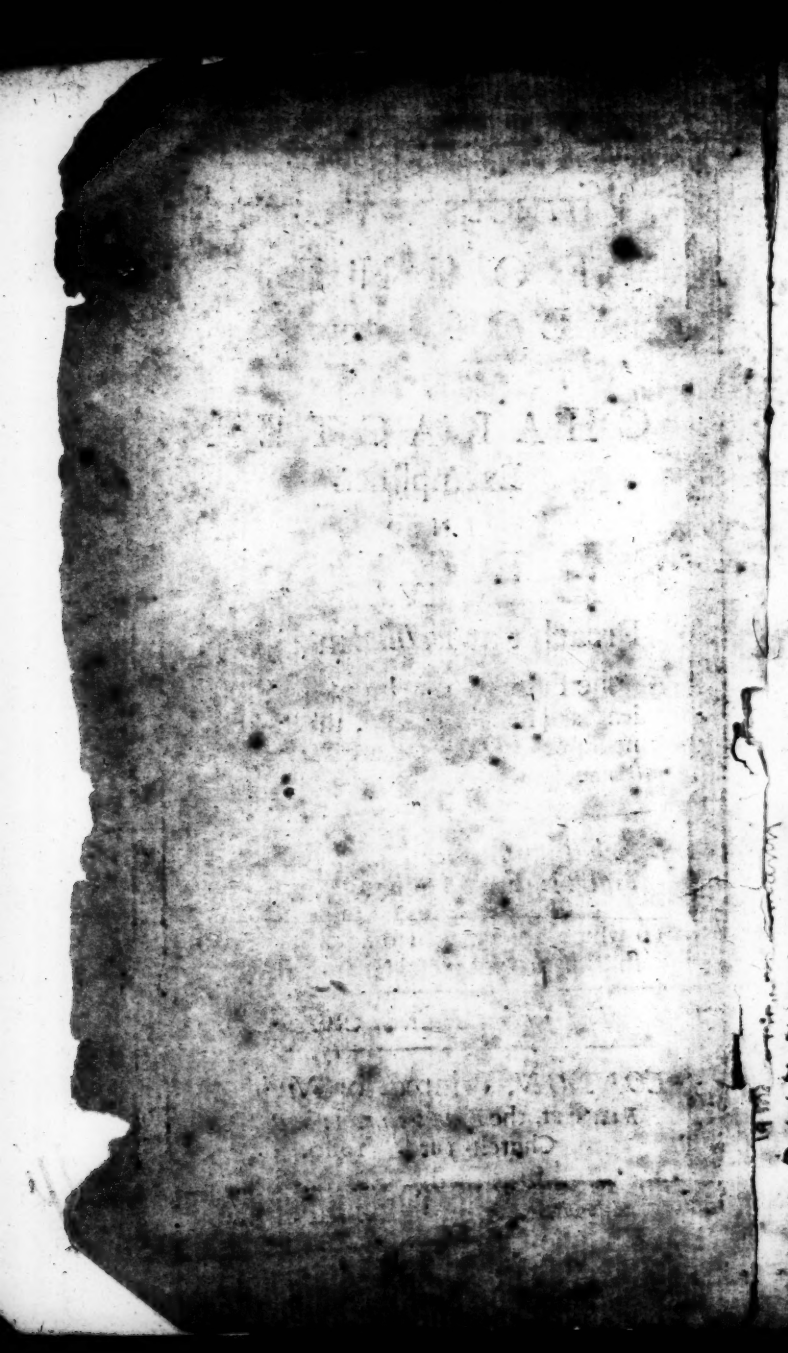
Preach't at *Felsed in Essex*,
At the Funeral of the most Excellent and Religious Lady, the Right Honourable *MARY* Countess Dowager of *Warwick*,

By *Anthony Walker D.D.* Rector of *Fyfield* in the said County.

To which are annexed some of her *Lives*
ships pious and useful Meditations.

The second Edition Corrected.

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20158A
1680

TO THE
Right Honourable
KATHARINE,
Vicountess *Ranalaugh*.

And the Honourable
ROBERT BOYLE, Esq;
Executors of the Last Will of
the Right Honourable *Mary*,
Countess Dowager of *Warwick*.

Right Honourable Madam, }
and Truly Honourable Sir. }

M*y Obedience to the re-
peated Commands I
have received, (for so
I shall always esteem your Re-
quests) from both your Honours
to publish the Sermon, I was by
the same Authority engaged to
Preach at the Funeral of that
excellent Lady, the Genuine Si-*

A 2 *ser*

The Epistle Dedicatory.

ster of your vertue, as well as the Germane Sister of your blood; had not been guilty of these few weeks delays, had not the indisposition which began to seize me at so near and perplexing a stroke, and under which I laboured all the time of my preparations, and in the hour of its delivery, continued upon me many days after: An effect so natural to so pressing a cause, that I know not whether the health of my body could have consisted with the soundness of my mind, under such an inexpressible loss to the Church of God, and my poor self in particular.

*ut bonum
quo diu fru-
sti sumus,
etiam cate-
ris noscen-
dum, imi-
tandumque
plenius de-
scriberem. S.
Hier. Ep. 10
Epitaphi-
um Mercella
vidua.*

But what I was constrained to defer a while, I now multo cum faenore present to you both, with all humble observance; and under your favourable protection to the eye of the world. The Sermon is such, almost verbatim, as my hasty and sickly preparations would then allow: Her Ladyships

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ships Character, I confess is much enlarged, that I might somewhat more fully, than those streights of time would suffer me, propound to the knowledge and imitation of others, that good we had the happiness to enjoy so long, and yet too short a time.

*Grandes
materias
ingenia
parva non
sustinent.*

I am conscious to my self of the great disproportion betwixt my performance and her merit, for which my Apology is that of St. Jerome, weak parts cannot sustain great matters, &c. Yea this is a Fate must have inevitably attended, whoever had been her Orator in some degree. When I may say as truly of her as Greg. Naz, of his Gorgonia, her Prudence and Piety no man living was able to set forth, with proportionable language. And again, It is exceeding difficult to reach the excellencies of her Virtues, either by deed or word, by imitation or encomium. And

*Et in ipso
conata ultra vires
ausa succumbunt,
quantoque
magis fuerit quoddicendum
est tanto
magis obruitur qui
magnitudinem rerum
verbis non
potest explicare.*

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though very many might have praised her more floridly, none could have represented her more truly, no man living having known her so long and so intimately as my self.

And my weakness and plainness may attain this double advantage.

*Quedam
asstraxero
ne incredi-
bilia vide-
antur, &c.
Hier. ad
Demer.*

First, Render the Narration more credible, which if it had been dressed up with all the ornaments of which 'twas capable, would have looked in this Age, more like a Romance than an History.

*Age ad ipsi-
us laudes
accedamus
neglecta ser-
monis ele-
gantia &
concinnita-
te; nam ne
hec quidem
quam lau-
dandam sus-
cepimus las-
civo ut
quam orna-
ta delectatu-
m Naz.*

*Secondly, It will better suit with the Original it copies; for as is said of Suetonius, he wrote the lives of the Roman Cæsars, with the same liberty they led them. So I have writ this excellent Ladies life, with the * same undisguised simplicity with which she lived it. And though never any man had a more con-
descending,*

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descending, constant, sincere Friend; *than she vouchsafed to be to me, yet is not the testimony less true, because of a Friend; but the more scrupulously exact for fear of desecrating so sacred a name, and offending the Genius of her, who above all things hated falsehood.*

I am not the first, nor shall be the last, whom those (whose charity and good opinion is not only so wise as to begin at home; but also so kind as to dwell and end there too) will despise or pity, and bless themselves in the conceit, of what mighty matters they could have done, if this Province had fallen to their share. It may be little thinking, how such sorrows as mine justly are, would have blunted the edge of their keener Eloquence; and how unmeet a Theme so calamitous a loss is, on which to shew our

*mit.**

** Non oportet ex calamitate ipsa ostendendi ingenii arripere.*

A 4

But re.

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*But let such, for me, enjoy their
h. mours, I'll say no more, lest I
awake them, and so deprive them
of their pleasant dream.*

*For my self, I have endeavour-
red to approve my Conscience to
God: Hic murus aheneus esto.
And I hope I may appeal to your
Honourable Attestation, (whose
Testimony will be without and
beyond exception) in most things
I have written of Your, My,
Our incomparable Friend.*

*Marcellam
tuam imo
meam, & ut
verius lo-
quar no-
stram. S.
Hier. ep. 16.*

** The Lady
Veer.*

*And I doubt not but all who
knew her Ladyship thorowly, will
be able to say as the poor people
are reported to have said after the
Funeral Sermon of another * e-
minent Ornament of this Coun-
try.*

*They could have said a great
deal more of Her, than the Mi-
nister did: At the hearing of
which our good Lady was much
pleased, and said; She should
value such a Testimony above
all*

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all others. *The Poor, like the Widows, which stood about the dead body of Dorcas; shewing the Coats and Garments she made for them, whilst she was with them, being the most unexceptionable witnesses.* Acts 9.39.

I confess it seems both decent and necessary to suggest some Arguments of Comfort to them whom I know to be oppress'd with so bitter and distressing a loss. And the undertaking would not (in one respect at least) be altogether unsuitable to my self. Because, Great is that Cordial which is administred by those who are partakers of the same sorrows. And their Authority is greatest in comforting the calamitous, who bear a deep share in the same calamity, as one of the Ancients hath well said.

Give me leave therefore, much honoured Madam, Sir, besides what you will meet with in the

Magnum Pharmacum illud est, quod ab illis qui eodem dolore affliguntur; et qui in eadem calamitate versantur, eorum in consolationis major est the

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the following discourse, to remind you of that great Panpharmacon. It is the Lord who hath done it, that Wisdom and Goodness which commits no errors, but doth all things well and wisely. And our dayly prayers for the fulfilling of whose Will, obliges, at least, to a submissive acquiescence when 'tis done.

And as to her, She hath finished her course triumphantly, and she hath obtained the Crown.: She rests from her labours, and her works do follow her. She is landed in safe harbour, got off the rough Seas of sins and sorrows. She is taken from the evil to come, and shall neither feel nor see what our sins may justly make us fear. She would not be again with us as well as she loved us, let us long and hasten to be with Her: We

*Non mere-
mus quod
talem ami-
simus sed
gratias a-*

*gimus quod talem habuimus imo habemus: Deo enim vi-
vunt omnia & quicquid revertitur ad Dominum, in familie
numero computatur. Epita. Paul.*

have

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have used to account her happiness our own, therefore her blessedness cannot make us miserable.

She is not lost, but gone before; and She could not be where She is, nor enjoy what She doth; without being parted from us, till we can overtake Her.

Be pleased also to remember that of Saint Jerom, We mourn not because we have lost such an one, but give thanks that we had such an one, yea have such an one: for all such live to God, and whatever returns to the Lord, is to be accounted in the number of the Family.

But I must repress my self, reflecting how needless it is to cast in my Mite into such full Treasuries.

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I am conscious to my self but of one offence, which may make me apprehend your Frown: Which is, my adventuring to insert, without your leave or knowledge some short touches of that Noble Stock of which her Ladyship was so conspicuous and eminent a branch.

But as I have the Example of many Ancients, and almost all Moderns, who write on such occasions; so would it have been a great Hiatus and indecent deficiency to her Story, to have been wholly silent in it. And I have been so concise and cautious, not to offend the humble modesty of those who yet survive.

Præcepta sunt Rhetorum ut majores ejus, qui laudandus est, et eorum gesta altius repetantur: sicque ad ipsum per gradus sermone perveniat? quo viz. a vitis paternisque virtutibus illustrior fiat, & non digenerasse à bonis ipsi videatur. Hier. de Nepotia.

That when the Laws of Order and Method have obtained the allowance Justice may demand;

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mand; your Honours kindness will I hope, (at least for her sake) supply what shall be farther needful of Forgiveness.

Those few of her Ladiships pious and excellent Papers, which are inserted in the Discourse, or subjoyned to it; (as they justly may, so I hope they) will give Ornament and Lustre to it, in the Judgment of all serious Christians: As richer Trimmings of Gold and Silk use to do to Garments made of coarser Materials.

I shall not enlarge your trouble by being importune in begging your Patronage; 'Tis Natural to all to defend their own; and surely besides the many Titles you had to me before,

Now by your Executorship, you have an Indefeasable Right

to

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to me: For nothing to which her
Ladiships Will entitles you, was
more entirely Hers, and conse-
quently your Honours, than

Much and Truly Honoured

Madam, Sir,

Your Honours

Most Humbly Devoted

and Faithful Obedient

Servant,

May 27.
1678.

Anthony Walker.

THE
Virtuous Woman.

PROV. 31. 29, 30, 31.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands, let her own works praise her in the gates.

That hard question which Solomon propounds in the tenth Verse of this Chapter, *Who can find a virtuous woman?* I could have answered with an *εὐγεννα*, *εὐγεννα*, more rapturous, quick and brisk, than that
of

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of *Archimedes* when he had solv'd the posing Problem; had not her sudden loss surpris'd and over-balanced the joy of finding her, and sunk it into a gulf of inexpressible grief, which might justly strike me dumb with astonishing amazement, into the deepest silence, as *S. Jerome* tells his *Paula* and *Platinius*, it hapned to himself, upon the unexpected death of the holy *Blasilla*.

Proem. in
Eccl.

Exodus 2. 12.
and 14. 6.
Job.

Lev. 10. 3.
Aaron held
his peace.

And this might excuse our measuring, and wearing out, this solemn saddest hour; not by sliding Sands, but as they used of old, by distilling drops of *Water*, * our bitterest and saltiest *Tears*, or rather, if our *Blood* can circulate and flow in such a consternation, and be not chilled and stagnant, with Streams of that, both from our Veins and Hearts. But though the Laws of Nature might indulge such gratifying of our Passions, as we are Men, the Law of Grace will not allow it, as we are Christians: to whom a sullen silence is as much forbidden as a submissive holding of our peace is charged on us.

For

For we must not sorrow, as Men ^{1 Thes. 4. 14.} without hope, for them who sleep in Jesus, as without any hesitance, we may conclude she doth, who lived so entirely to him; and it would be too rank a selfishness, and unkind a privilege, to rob her, but in our desire of the enjoyment of God, and the inheritance of Saints in ^{Col. 1. 12.} Heaven, that we might again enjoy her kind, obliging, holy conversation, in this vale of Banishment and Darkness.

If therefore, she being dead, yet speaketh, as doubtless she doth, and will do to all that had the honour ^{Heb. 13. 4.} and happiness to know her, either to our comfort or conviction; let me force a passage through my obstinate and stupifying sorrows, and partly be her *Eccho*, partly represent her in *effigie*, that by this innocent and useful way, she who is gone to live with God in *Heaven*, may still live with us on *Earth*, in our grateful remembrance of her virtues and perfections, in our serious practice of her wise and holy counsels, and in a ready imitation of her exemplary Piety.

But

But because the most usual and useful method of instructing, is, by giving rules first, and then illustrating those rules with apposite and fit examples, which prove them practicable, and possible at least, I shall pursue that order, and give you the *rule* and the measure, from the *wisest* of Men in his Generation, and the *example* from the best of Women in her own; the first from the Pen of the Royal Preacher, the second from the Hearses of a noble Lady, both Epithetes which carry grandeur in their sound, and may awaken, yea, command attention.

The whole Chapter contains a Dialogue betwixt *Bathsheba* and her Son *Solomon*, under the the well disguised name of *Lemuel*, wherein she, after her scandalous fall (to shew the mighty power of Divine Grace and sincere Repentance) now consecrated to be a Prophetess, * by a divine *afflatus*, instructs and catechises him in things of greatest importance, and nearest concernment which she performs with a strong P

* The Prophecy which his Mother taught him.

tho

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and *thos*, and most winning insinuation,
and hath the honour to have her pru-
dent, holy counsels recorded in the
Sacred *Canon*. And this fills up the nine
first Verses, and from thence he re-
ciprocates, and in a lofty strain ap-
proveth and applauds his Mother.

This latter part presents us with
the *Icon* and *Character* of an excellent
and Heroick Woman, which is laid
down in two and twenty Verses, ac-
cording to the number, and in the
order of the Letters of the Hebrew
Alphabet; every Letter in due se-
quence, beginning a several Verse,
to intimate there's somewhat signal
in it, which is composed with so
much art, as we find many other e-
minent portions of the Holy Scrip-
tures are.

Psalms 25.
34. 111.
119. *La-*
ment. and
divers o-
ther.

Some Interpreters *allegorize* these
words and make the Virtuous Wo-
man the Figure of the true Church.
Others refer them to the Holy and
ever Blessed Virgin-Mother. Others
suppose them to describe an holy and
devout Soul, that consecrates it self
entirely to God in the practice of all
divine and truly ennobling Virtues.
Others will have them to be, by a

Proso-

Protopoia, the Idea of Spiritual Wisdom, and Heroical Virtue in the Abstract. But the most, and I think the best Expositors, esteem them the Icon, Idea, Character and Picture of a truly *Wife, Religious, Godly, Gracious* Woman, drawn by the Holy Ghosts own Pencil, in the hand of the most exquisite Master and Artift, *Solomon*.

He begins with an inquest after her, *Who can find a virtuons Woman?* implying, she's a rare creature, and hardly found, but to encourage your search, he assures you, she's worth looking for, her value being inestimable, for her price is far above *Pearls and Rubies*, and all *precious Stones*. And then descends to draw her Pourtraicture and Beauty, with comely and due proportions, with bright and orient colours, and sets her in the most advantageous Light, in eighteen Verses. And finally crowns her with this Wreath of Laurels, with this golden Coronet, with this Diadem of costly Jewels, which make my present Text.

Many daughters have done virtuously, but thou excellest them all.

Favour

Favour is deceitful, and beauty is vain, but the woman which feareth the Lord, she shall be praised.

Give her of the fruit of her hands : let her own works praise her in the gates.

The words are a Royal Garland, set on the Temples of the Virtuous Woman, by the hands of Solomon and God. I may not give the scent of every single Flower, the sense of every several word. Such solemn trifling would look like fulsom Pedantry, and ill become the mournful gravity of this occasion.

The mixed and compound fragrancy resulting from the whole, wreathed and bound up together, is this, *That solid true praise is only and superlatively due to the sincerely, godly, and gracious woman, who may claim it by the fruits her virtue hath been pregnant with : or goodness in good earnest, substantial Religion which hath fruitful hands, deserves, and shall obtain, an honourable testimony both of God and Men.*

But as too minute a niceness is unmanly, and upbraids the Auditory, so too general a procedure is confused

fed and cloudy, acts the Dictator, and arbitrarily imposeth both on Text and Hearers, rather than deduceth fairly, and convinceth clearly. I shall therefore use that method which is free from both extremes, taking for granted what is obvious, and rendring so, by additional Light, the rest which needs it.

I may call this Text the Porch to the Temple of Honour, and it hath two Doors, one to shut out the bold Intruders, and false Pretenders: the other to admit the true and rightful claimers. Plainly it shews;

1. *Negatively*, who doth not deserve.

2. *Positively*, who doth deserve true praise,

1. *Negatively*, no Woman deserves true praise,

1. For *Favour*.

2. For *Beauty*.

2. *Positively*, every Woman deserves true praise,

1. *Who feareth the Lord*.

2. *Who is fruitful in good works*.

First, *per remotionem*, negatively because the Gates of this Temple are thronged with Worshippers

and Praise hath many Candidates and
 otaries, and many run for this
 rize, but only one obtains it. I
 shall briefly shew how *Solomon* thrusts
 ack, and thuts the Door against,
 onfuts the Plea of most Pretend-
 ers, under two instances, of *Favour*
 and *Beauty*, and by parity of reason
 hocks the bold confidence of all
 others, who can shew no better Char-
 ter for their claim: as if he had
 id, whatsoever is *false* and *vain*
 an produce nothing that is *true* and
lasting: but *Favour* is *false*, *deceitful*,
lye. And *Beauty* is a *vanishing*, a
decaying *fleeting* thing; therefore all
 he praise you affect, or can obtain
 y these, is like the seed from
 whence it springs: *false* and *deceiv-*
ing, *perishing* and *vain*, and she who
 ows such *wind*, may expect nothing
 ut a crop of *Whirlwind*, a blasting
 nd a cold return.

Hof. 8. 7.

Vide Cora.

a Lapide

in locum.

By *Favour* is meant a comely pre-
 ence, a graceful deportment, a
 winning carriage, decent gesture,
 and some motions, a ready wit, and
 good expression, and a decorous con-
 versation, made up of all these and
 such like Ingredients, which is most
 taking,

taking, and renders Women desirable and acceptable, and procures Favour in the Eyes and Hearts of Men.

By Beauty he understands a goodly proportion of members, a just Symmetry, and due situation of parts, with the fit mixture of the Rose and Lily, the best Varnish of a clear white coloured skin, and whatever else composes an harmonious Air. Call it if you please, Beauty, whether natural or artificial, whether the mixture of Blood and Flegm shines through a good skin, as S. Chrysostom defines it, or Ceruss and Vermilion daubed on, to hide a bad one; whether a Gift wherewith God has blessed them, or a Theft for which God will blast them; whether the Benefit of the Author of Nature, or the Artifice of him who delights to disguise and destroy his Workmanship.

Both these are vain and inconsistent, false and deceitful, adventitious, and external, the best no effect of choice, as every thing must be which is praise-worthy.

The worst proceeding from a c

Pulchritudo est Gypsum sepulchro inductum, id est phlegma sanguine commixtum pulchre per pellem pellucens S. Chrys.

rupt and sinful will, therefore blame-worthy, and reproachable, not excusable, much less commendable. Not *Ague-proof*, nor *tenable* against the first assaults of age or sickness, nor dare be looked upon by Wind or Sun.

Temporis & morbi ludibrium.
G. Naz.
Can. 1. 6.

And not only *empty*, *vain*, and destitute of good, but *fallacious* and *deceiving*, and full of evils, snares and bands, and nets, and great temptations. First, to the Women themselves, who have them, or who make them; too often rendring them proud, disdainful, wanton, lascivious, despisers of others, wasters of their time, Idolizers of their own reflections in a Glass, and careless, or afraid to behold the image of their impurer Souls in the Crystal of God's Law, and more afraid of being sick, or dying, than of a thousand Sins or Hells.

Fasus inest pulchris, sequiturque superbia formam.

Secondly, *deceiving* and *destroying* silly Men, through whose Livers, the seats of Lust, those mortal Darts strike, which an invisible Bow hoots from their wanton Glances, and bewitching Smiles and Arts.

* Prov. 7.
23.

And by parity of reason, the
B like

like may be said of all the other perishing, empty, lying vanities: honours, riches, strength, the wisdom of the flesh, and learning merely humane, which are but adventitious Goods at best, and seldom make Men *better*, often *worse*. *What shall I say, shall I praise you for these? I praise you not: nor will God ever praise you, or reward you for them.*

Jer. 9. 23. Nay, I must rather drive such false Hucsters for true praise, out of the Temple of lasting Honour with such a Scourge as the Prophet *Jeremiah* long since prepared for that purpose; *Let not the wise man glory in his wisdom: nor the witty in her wit. Let not the strong man glory in his strength: nor the fair woman glory in her Beauty. Let not the rich man glory in his riches: nor the fine woman glory in her dress. Let not the honourable Man glory in his Honour, nor the courted Mistress in her favour. Let not the learned Man glory in his being Natures Secretary; nor the wanton woman in being skilful in the depths of Satan.* But *h*

him and her that would glory, and not be ashamed, or glory in their shame, glory in this that they know the Lord, and love and fear him in sincerity and truth. Which brings me to the positive part, and is the foundation which Solomon lays, whereon to build a Pyramid of lasting Fame.

Not the graceful, but the gracious woman, not she who glories in her face, but she who like the King's Daughter is all glorious within, even the woman that feareth the Lord she shall be praised.

In which positive part we have the good womans Character, and Crown.

1. Her Character, which hath two parts, for the new creature also consists of Soul and Body, an inside, and an outside.

1. She fears the Lord, there's the Soul of her Virtue, the root of the matter within ground, Grace in the Heart.

2. She hath fruitful hands, there's the Body of her Virtue, the good Tree above ground works in her life.

Pulchritudinem eximiam animi ornatum; non in corporis forma, sed in moribus pulchritudo sita est.

Corn. a Lapide ex Chryso.

2. *Her Crown, Praise and Renown.*
Which is.

1. *Promised to her : She shall be praised.*

2. *Commanded for her : Give her of the fruit of her hands, let her own works praise her in the gates.*

3. *Performed concerning her : Thou excellest them all.*

As briefly as may be concerning these Particulars : and first let us view both *Pages* on which her *Character* is written.

1. A woman that *feareth the Lord*, that is, who is sincerely religious, good in good earnest. Nothing is more frequent or obvious in Scripture than such *Synechdoches*, as put one eminent Grace for all the Chain of Graces. So sometimes the *Love* of God, sometimes *Trust* in God, and most commonly the *Fear* of God is put for being truly religious, or is made the Periphrasis of a godly Man. As in that signal promise of the New Covenant, *Jer.* 32.38, 39, 40. *They shall be my people, and I will be their God, and I will give them one heart, and one way, that they may fear me for ever, for the good*

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good of them, and their Children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, and I will put my fear in their hearts, that they shall not depart from me.

Job. 1. 1. There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, one that feared God, and eschewed evil: so vers. 8. Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil, vers. 9. Doth Job fear God, for nought? Eccl. 12, 13. Fear God, and keep his Commandments, that is the whole of Man: Psal.

15. 4. He honoureth them that fear the Lord; where the godly Man is under this Denomination of one that feareth the Lord, opposed to the wicked, called there a vile person. 'Tis also an infallible sign of the presence of all other Graces, in the exercise of which true Godliness consists; for as the Law is copulative, so are the Graces by which we obey it, and as where the Soul is, discovering it self by

one vital act, all its faculties and powers are ; so where the *Spirit* of God is working one Grace in truth, the *Spirit* of all Grace is, for the *Spirit* can no more be without its *Graces*, than the *Soul* without its *Faculties* : yea, the *Fear of God* contains all *Graces* in it, therefore when *Abraham* offered up his Son *Isaac*, which was a mighty act of *Faith* and *Love* : God saith, *Now I know thou fearest me*, Gen. 22. 12. And as 'tis so frequent, it would be endless to cite all, so 'tis so obvious, 'tis needless to cite more.

2. The other *Page* hath this Inscription, *Fruitful hands* : the good Woman is like *Dorcas* full of good works.

1. *Hands*, two Hands to hold the two Tables of the Law, as *Deut. 9. 15.* *Moses* came down from the Mount with the two Tables in his two hands, in each hand one, neither empty nor idle.

The first in the *Right Hand*, there's Religion towards God. The second Table in the *Left Hand*, there's Righteousness and Charity towards Men.

2. These

2. These Hands bear *Fruit*, good works spring, and grow naturally, freely, seasonably, easily, maturely as *fruits* from a prolifque Tree, planted in a good soil, and by the Waters side, as the godly Man is described in the first Psalm: called *Fruits* of righteousness, *Fruits* of the Spirit, Gal. 5. where S. Paul hath a signal *Antithesis* betwixt *Graces* and *Vices*, calling the first *Fruits*, the other *Works*; the *Works* of the Flesh: *vers.* 19. There's servile drudgery in them: *Fruits* of the Spirit: *vers.* 22. There's a spiritual easiness in the production of them by the new Nature.

3. They are *Fruits*, in the plural, for variety of kinds, for number in every kind. First, various acts of Devotion, *Prayers, Prayſes, Reading, Hearing, Meditation, Conference, Preparing, Communicating*, and all these reiterated, the Morning and the Evening Sacrifice, the weekly Sabbath, solemn Faſts and Festivals, ſecret, private, publick Devotions, Morning, Evening, and at Noon day: yea, at Midnight, *Pſal.* 119. ſeven times a day; yea, in a ſober

B 4

ſenſe,

sense, all the day long, nay, all day, and all night too, as it is testified of *Anna*, Luk. 2. 37. That she departed not from the Temple, but served God with fasting and prayers night and day. Pray without ceasing, continuing instant in prayer, giving thanks continually, and in all things.

1 *Toef.* 5.
Rom. 12.
 12.

And the *Left Hand*, though it grow on another *Arm*, draws Sap and Virtue from the same *Tree* and *Root*, to make it fruitful in variety and multitude of acts of *Justice* and *Charity*.

1. Of *Justice*, thinking, speaking no evil of any Man, but dealing honestly with all Men, Superiors, Equals, Inferiours, in all natural, moral, civil Actions, in all concernments of *Body*, *Goods* and *Name*, wronging no Man, defrauding no Man, but doing to others as they would others should do to them; and observing this rule constantly, and in all occasions and occurrences, and so doing *Righteous* at all times.

Matth. 25.

2. In *Charity*, relieving the distressed, feeding the hungry, cloathing the naked, visiting the afflicted by sickness, prison, or any other

other pressures, instructing the ignorant, comforting the feeble-minded, and supporting them who are cast down under any temptation, and this not once or twice, or to one or two, but sowing this seed in the *Morning*, and not withholding in the *Evening*, giving this portion to seven, and also to eight, casting Bread upon the waters, yea, scattering by all waters. This briefly of the good Womans Character. *Eccl. 18.6.*

2, Her Crown, Praise : Praise is the shadow which attends the Body of Virtue. The *Eccho* which resounds an honorary Testimony.

1. From the *Consciences* of all Men, even those who will not practise it themselves, cannot but approve it and applaud it in them that do ; if there be any virtue, if there be any praise, the *Apostle* of the *Gentiles*, nay, the *Consciences* of the very *Gentiles*, hath annexed them so close together, they cannot be parted : for as no vicious and guilty person can be absolved, though he were to be his own judge : so no virtuous person can be condemned, though to be judged by his Enemies. *Se Judice nemo nocens absolvitur.* *Rom. 2.*

Thac

That Law written in the heart cannot but approve the Transcript, and Counter-part, and Copy of it self where ere it meets it.

2. From the *Mouths* of all good Men, and those especially who have found and felt its beneficial influence.

Beloved, thou dost faithfully what ever thou dost to the Brethren, and
 3. *Joh. 5. 6. Strangers, which have born witness of thy Charity before the Church*
S. Paul even boasted of the forward zeal of them of Achaia, and God
 2. *Cor. 9. 12, was glorified for their liberal distribu*
 13. *tion to all Men. And of the Churches of Macedonia he bears record*
 2. *Cor. 8. 3. That to their power, yea, and beyond their power they were willing of*
Joh 31. 20. themselves. The Loyns of the poor
blessed Job who were warmed by the fleece of his Sheep: Her children rise up and call her blessed, for the care of their tender and pious education, and her husband for her chaste conversation and faithful industry of which he is not only a witness but reaps the benefit of it, and for those he praiseth her.

3. From the whole Chorus of

the Heavenly *Hierarchy*, the Angels
Joy in Heaven, is the most laudative
acclamation to her Virtues.

4. From God and Christ, whose
Engage, *Well done, good and faithful*
servants, whose Come ye blessed of
my Father, whose testimony, *I was* *Matth. 23*
hungry and ye fed me; naked, and ye
cloathed me; is the highest praise
imaginable, or possible.

Now this praise is first promised,
She shall be praised: God leaves us
not without encouragements to
make us good. Promises, and
Threats, Rewards and punishments,
are the great instruments of Go-
vernment, both with God and
Men; and all Rewards include
Praise, and are the silent, yet the
loudest commendations.

A Crown of Righteousness, and *2 Tim. 4. 7*
Life, is provided, and fore-promi- 8.
sed, to them that fight the good
Fight, that keep the Faith, that
are faithful unto death. Great and
precious promises, that God will re- *2 Cor. 6. 7*
ceive us, be our Father and our God,
to provoke us to cleanse our selves
from all filthiness of flesh and spirit,
and perfect holiness in the fear of God.

1 Pet.

An Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven: Rivers of pleasure, fulness of joy, an eternal Kingdom and everlasting life. And in the

Rom. 2.28.

Letter, the highest praise, for he that is circumcised in heart and spirit, that is a Christian within, his praise shall be of God, and he is approved indeed whom God commendeth, and we have God's word for it, that the righteous shall be in everlasting remembrance.

2. 'Tis commanded and given in charge concerning her to others. Give her of the fruit of her hands: let her works praise her in the Gates. Let them be spoken of and mentioned to her honour in the Assemblies of the great men, and in the concourse of the people, which use to be most frequent in the Gates. God gives not only leave, but charge and 'tis not only an allowable commendation, but a just debt and tribute due to virtuous persons, to declare and celebrate their famous Acts. 'Tis an Apostolical precept to the Philippians concerning Epaphroditus who for the work of Christ was

near

near unto death; hold him, and not him only, but such as he, in reputation. Yea, our Lord himself concerning *Mary*, who anointed him, and wrought a good work upon him: *Pradicendo praecepit. Verily, I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this that this woman hath done be told, for a memorial of her.* And God will have the Virtues and Victories of his Saints recorded, to praveke our imitation of them, and encourage our weakness to war against vice, saith S. Gregory.

Phil. 2. 29.

Mat. 26. 13.

3. It's performed concerning her, thou excellest them all; we should labour to excel in Duty, Seek that thou may excel. What do you more than others? See that ye abound more and more, so run, out run others, that ye may obtain; and praise shall be proportionable: Thou excellest them all. We find such Encomiums frequent in Scripture. Thus of *Hezekiah*, 2 Kings. 18. 5. He trusted in the Lord God of Israel, so that after him was none like him of all the Kings of Israel, nor any that was before

1 Cor. 14.

12.

fore him, that is, for strength of Faith. So of Josiah, 2 King. 23. 25. *And like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soul and with all his might, according to the Law of Moses, neither after him arose any like him.* So God's testimony of Job, Job 1. 8. is, *That there was not a Man like him in all the earth.* So S. Paul testifies of Timothy, Phil. 2. 20. *I have no man like minded, who will naturally care for your estate.*

Thus I have lightly shaken the principal Branches of this goodly Tree: and the ripe and pleasant Fruit which is fallen from them all, I shall pick up and serve in one dish. *To be sincerely religious, to be a virtuous, gracious, godly woman is the highest accomplishment, and deserves the greatest praise: nay, 'tis the most honourable testimony can be given to any, to say of her in truth, she was godly, and feared the Lord.*

There seems to be a great agreement and likeness betwixt the hundred and fourty fourth Psalm, in point of happiness, and this Chapter in matter

matter of Duty; and Praise resulting from it. And therefore the transcribing those words, may give much light and illustration to what lies before us. David therefore to shew, *populum quæ faciunt beatiorum*, What will make a people happy, proceeds thus, v. 12. That our sons may be as plants grown up in their youth, that our daughters may be as corner stones, polished after the similitude of a palace. Vers. 13. That our garners may be full, affording all manner of store, that our Sheep may bring forth thousands and ten thousands in our Streets. Vers. 14. That our oxen may be strong to labour, that there be no breaking in, nor going out, that there be no complaining in our Streets. Vers. 15. Happy is that people that is in such a case. Every one will be ready to acknowledge and admire the happiness of such a people. But saith David, I'll tell you who are infinitely and more truly happy, yea, who are only so indeed; yea, happy is that people whose God is the Lord. So Solomon in this Chapter, to describe the Woman who deserveth praise, she that is so good a wife, that

that the heart of her Husband doth
safely trust in her, that will do him
good, and not evil all the days of his
life, that is a Crown to him, and
renders him honourable in the gates.
She that is so good a *Houswife*, that
she worketh willingly with her hands,
stays at home, riseth early, is industri-
ous, planteth, purchaseth, increaseth
her estate, she that is so good a *Mo-*
ther, as to educate her children well,
and so good a *Mistress* as to provide
most carefully for all her servants,
~~that~~ that they are so far from wan-
ting cloaths, that their *Liveries* are
Scarlet. She that is so good a *Neigh-*
bour that she treats the rich, and
relieves the poor and needy, and ob-
liges all by the law of kindness in
her tongue, sweetning all by kind-
est words, and kinder looks. This
Woman certainly deserves to be
admired, yea, is almost adored as
a *terrestrial Goddess*. But after all
this, saith *Solomon*, yet shew I you
a more excellent way to obtain true
and lasting praise; the godly Wo-
man, the Woman that feareth the
Lord, she, she deserves to be prai-
sed above all others.

*Super omni-
a vultus ac-
cessere boni.*

Most

Most Men and Women affect to be praised, but 'tis for the most part for vain and deceitful things, which deserve no praise at all; and if they attain any, 'tis a poor and empty praise which may sound and make a noise in the world, amongst the foolish Herd, but signifies little with wise men, and nothing at all with God, who designs *Glory* and *Honour* for none but those who seek it by *patient continuance in well doing, and working good*, Rom. 2. 7, 8. But to *fear the Lord*, that is, to be godly, this deserves praise indeed. A truth so evident, and clear by its own light, 'tis hard to add any thing to it for proof or illustration, to make it clearer, nature hath printed it in our hearts, and the *new nature* in a second and fairer edition, as a common principle. And first notions are indemonstrable.

To praise is to bear witness, or give an honourable testimony, of Man or Womans having such a Virtue, Grace, Perfection, Excellency in them, and the very acknowledging and testifying that they

they have them, is a praising of them highly, as *Acts* 11 24. *Barnabas* is abundantly praised, in that testimony that he was a good man full of the holy Ghost, and of faith without adding other encomiastic Words. So when God himself vouchsafes to write *Job's* Panegyrick, *Job* 1. 1. he calls him his servant, a perfect and an upright man, one that feared God, and eschewed evil. And *S. Paul* expressly saith that God gave testimony to *David* when he said of him; *I have found David a man after mine own heart, who shall fulfil all my will.* For we say for reproach, call a man ungrateful, and you can say no worse; you have stigmatized him with the foulest brand. So for Praise, call a Woman Godly, you need say no more, there's praise enough in that. So that if you confine me strictly, I must stick in the Center, and draw no lines from it, but all will return upon it self, and be the *Ephraim* never so full, it will settle upon its own Base: I may say *alind*, but not *aplus*, none can be commended higher, than to have this Character impressed, they fear the Lord.

Again, if I should compare the
Bear of the Lord with other things
to give it its due preference, or let
my self loose into an enumeration
of its causes, properties, effects,
signs, consequents, advantages, and
unseasonably common-place upon
it, I should launch into an Ocean, in
which I should lose my self and your
patience, and despair to kenn a shore
more than an hours sailing: I
shall therefore confine my self, or
rather willingly submit to be con-
fined by the straits of time, to very
narrow measures, which shall be
these two:

1. To point in general at the
Objects of *Praise*, and shew what in-
terest *Religion* or the *Fear of God*
hath in them.

2. To shew what usually acquires
praise to men, in reference to *God*,
their *Neighbours* and *Themselves*, and
declare how being sincerely religi-
ous, will intitle us to it on those
accounts,

1. As to the Objects of true
praise.

The first and grand object of
praise is *God*, and the *divine perfe-*
ctions,

itions, which is so evident through all the Scriptures, and to the light of Reason, that I'll not waste time to prove it; and consequently what is next to them, and likest to them is the *next* and *first* in the order of the *secondary objects* of Praise. Now that is the Image of God reflected and imprinted on the Soul of Man; and this, Religion and the Fellowship of God produceth: Eph. 4. 24. *The new man is created after God's Image in righteousness and true holiness: As Coloss. 3. 10. The new man is renewed in knowledge after the image of him that created him.*

And they that sincerely embrace the great and precious promises of the Gospel, are thereby made partakers of the divine nature: *A Godlike temper and disposition.* For Godliness is Godlikeness. Therefore enjoined in such language, *Be holy, for I am holy: or, as I am holy saith the Lord: 1 Pet. 1. 16. and Luke 6. 36. Be ye merciful as your heavenly father is merciful; and ye perfect as your heavenly father perfect, Matth. 5. 48.* They therefore that approach so near the most

praise

raise-worthy object, deserve great
raise.

2. The object of *Praise* is some
excellent good, it must be good, or it
deserves reproach; but it must be
so excellent, or no notice is taken
of it. Now the fear of God is ex-
cellent, Psal. 19. The Saints are
the excellent of the earth; Psal. 16.

The righteous is more excellent than
his Neighbour, Prov. 12. 26. Wis-
dom excelleth folly, as light excelleth
darkness, Eccles. 2. 13. And the
things of God's Law, wherein good
men exercise themselves, are said to be
more excellent, Rom. 2. 18. The god-
ly therefore are to be praised, for
they are excellent.

3. It must be a *chosen good*, for
would be no praise for any Man
(if that were possible) to be good
without, or against his will. If I
do this thing willingly I have a reward:
Cor. 9. 17. Now this good wo-
man chuseth. Mary hath chosen the
good part: Luke 10. 42. (And so
of our honourable Mary, if ever
any) and it is implied in the re-
proach cast upon Sinners: Prov. 1.
9. That they did not chuse the fear
of

of the Lord : that the Saints do chuse it: Psal. 119. 30. I have chasen the way of truth, thy judgments have I laid before me : and vers. 137. I have chosen thy precepts. Isa. 56. 4. The Eunuchs which chuse the things which please me. And it's the high commendation of Moses, Heb. 11. 25, 26 That he chose to suffer affliction with the people of God, rather than to enjoy the pleasure of sin for a season, and esteemed the reproach of Christ, greater riches than the treasures of Ægypt.

4. It must be some permanent and abiding good, not fading, not like the morning cloud and early dew. Psal. 19. 9. now the fear of the Lord endureth forever : and where it is in truth it will both continue and grow. The righteous is an everlasting foundation. Prov. 10. 25. The good part they choose shall not be taken away.

They repent not of their repentance, and Christ hath prayed that their faith fail not.

They go from strength to strength as they appear before God perfect in Zeal and bring forth more fruit in their affections.

Pro. 4. 18. The path way of the just is as the shining light : which shineth more and more unto the perfect day.

ch. 2. I shall consider the object of
e praise more specially, and what men
id be esteemed to merit praise for,
e with respect to God, their Neighbours
e and themselves. 1

wh. 1. Men are praised for their wel
co performing of their duty to God,
5, 25 good servants.

w. 2. For their Beneficence to men in
o all relations, as useful, just, kind, cha-
r, a table amongst and towards all
ea men.

ot. 3. For their wisdom to them-
ne selves, as being prudent, discreet,
, and wise in their own concerns.

den Now Religion, the Fear of the Lord,
h is productive of all these in an emi-
nent degree; and therefore are
right they greatly to be praised in whom
ion is.

ch. 1. This fear will make good ser-
vants to God. This is a principal
part of a servants duty: Mal. 1. 6.

Isa. I be a Master where is my fear?
Now this fear is the root of Uni-
th versal obedience: he that fears God
Zi will not, dare not offend him: Fear
God and keep his Commandments, that is
the whole duty of man: Eccles. 12.

un. 3. Only fear the Lord, and serve
him;

Deut. 10.

12.

him; if you fear him, you will not fail to serve him. What doth the Lord require of thee, but to fear him and to serve the Lord thy God with thy heart and soul: serve the Lord with fear, Psal. 2. Let us have grace whereby we may serve God acceptably with reverence and godly fear: Heb. 12.28. Yea, the fear of God will help to cleanse from all filthiness both of flesh and spirit, and to perfect holiness: 2 Cor. 7.1. So that it be praise-worthy to be a dutiful child and obedient servant to God, certainly nothing deserves it better; the woman that feareth the Lord hath a just claim to Praise because she is such.

2. The fear of the Lord will make fruitful in all good offices to our Neighbour, humble and obedient to Superiours, careful of, and tender to Inferiours, just and kind to all, and munificent and liberal to those that are in want. This good woman in the Text, who feareth the Lord in her heart, had fruitful hands and works of her own to praise her at the gates.

'Tis the excellency of Religion

to make good in all relations. *Good Magistrates*, 'tis the first qualification of *Jethro's Justice*: *Able men that fear God*: *Exod. 18. 21.*

So *Nehemiah* of himself, *Neh. 5. 15.* The former *Governours* which were before me, had been chargeable to the people, and had taken of them bread, and wine, and forty sheckles of silver, yea, even their servants had rule over the people, but so did not I because of the fear of God, and good Subjects: *Fear thou the Lord, and the King*; *Prov. 24. 21.* *Fear God, and honour the King*: *1 Pet. 2. 17.* One will enforce the other, and will make subject for conscience sake: *Rom. 13. 5.*

It will make loving and good *Husbands*, and it will make good and obedient *Wives*, like *Sarah*; for holy women who trust in God are in subjection to their own husbands: *1 Pet. 3.* And this made this *Virtuous Woman* so excellent a *Wife*. It will make good *Family-Governours*, who will walk in their house with a perfect heart, and will neither provoke their *Children*, nor deny what's equal to their servants, whilst they

C

rementa-

remember themselves have a Father, and a Master in heaven: Col. 4. 1. It will make dutiful children, and faithful servants. Servants obey in all things your Masters according to the flesh, not with eye-service, as men pleasers, but in singleness of heart, fearing God: Col. 3. 22. In a word, it will make ^{us} honest and righteous in our whole conversation: S. Peter puts together Acts 10. 35. Fearing God and working righteousness.

It renders ^{us} also charitable and bountiful to them in need; this good Woman, vers. 20. Stretcheth out her hands to the poor; yea, she reacheth out her hands to the needy. The good man is ever merciful, and lendeth; yea, liberal and giveth.

Cornelius is described, Acts 10. A devout man that feared God, and gave much alms to the people; and S. James tells us, that true Religion undefiled is to visit the fatherless, and widows in their affliction, that is to relieve them.

So that if to be good in all relations, and to be a Benefactor and common good to mankind, deserves praise, the fear of God deserves it while

which makes men such.

Thirdly and lastly, the fear of the Lord will make a man wise for himself, to do himself good: *And men will praise thee when thou doest well to thy self; Psal. 49. 18.* And nothing is more praise-worthy in man's account, than to be wise, nor in the account of God, than to be wise to salvation. Now the fear of the Lord not only makes wise, but is wisdom it self.

The fear of the Lord, that is wisdom, and to depart from evil is understanding: Job 28. 28.

Wisdom and Godliness are synonymous words in the Holy Ghost's Language, the wise man is the good man, (*wise virgins, Matth. 25.*) and the wicked man the fool. The fear of the Lord is the beginning of wisdom; the head, the chief of wisdom; a good understanding have all they that keep his commandments. The praise of every one of them who do so endureth for ever: *Psal. 111. ult.*

I am loth, notwithstanding the straits of time, to dismiss this great truth without some short improvement, let me therefore take advan-

tage from the desire of fame and praise, which nature hath planted in us all.

1. To reprove the blindness and folly of Men who will not see, or seeing, not pursue the only true and safe, and sure method of attaining it, by labouring to be *soundly and sincerely godly*, but build upon the sand, that hollow, sinking ground, which will not bear this triumphal Arch, this Royal Pillar; their natural, fortuitous, acquired accomplishments, their *strength, beauty, riches, honour, fleshly wisdom*, all which are perishing and vain, false and deceiving, and will crown them at last but with fading flowers, and withering garlands, with the praise of foolish men, like themselves; never with that praise which comes from God: for the *Lord taketh no pleasure in the legs of a man, nor in the face of a woman*: in the strength of the one, nor in the beauty of the other; but the Lord taketh pleasure in them that *fear him*, and hope in his mercy. I beseech you therefore, and adjure you by all the obligations of *duty to God, and wisdom* for

Psal. 145.
10.

for your selves, devote your selves to the fear of God entirely. Resolve to be good in very good earnest; to be Christians indeed, and Christians within, *circumcised in heart and spirit, that your praise may be of God,* and not of men: and found in the faith, that it may be found to praise, and honour, and glory, at the appearance of Jesus Christ. Rom. 8. 2. 2. 1 Pet. 1. 7.

And to encourage you, lift up your eyes, bestow one steddy, wishful glance upon the goodly fruit, with which this tree of life is loaden, of which, whoever eats shall never die, but live for ever.

1. All your sins shall be *pardoned*, you shall have peace with God, with *conscience*, and with all the *creatures*; acceptance of your persons, and of all your services.

2. You shall be freed from the *power*, the *filth*, and the *deceitfulness* of sin, the vassalage of Satan, the sting of death, and from the pit, and fear of Hell.

3. Your Souls shall be repaired to their original perfections and excellencies in the Image of God, and

participation of the Divine Life.

4. You shall be *ingrafted* into Christ, adopted into the Family of God, made *temples of the holy Ghost*, with all the Blessings which are consequent on these.

5. You shall be *heirs of all the promises*; yea, *inherit all things*: have all your wants supplied, all just desires satisfied, all conditions sanctified, all providences blessed, to promote your everlasting good.

Lastly, you shall be crowned with the unwithering Laurels of true, and of eternal praises, by Men, by Angels, and by Christ; and God; and when you *die in nature*, begin to *live in glory*; go to God and see his face, and be forever with him, in *whose presence is fulness of joy, and at whose right hand are pleasures for ever more.*

And for further quickening and strengthening you against the difficulties which may seem to meet you, and to obstruct you in this excellent way. Let me set before you the examples of the Saints of God, who, though men of like passions with your selves, inwardly clogged

clogged with the same corrupt and sinful nature, outwardly beset with the like or same temptations, cast off the weight which hung upon them, broke through the difficulties which did encompass them, and ran the race which was set before them, and through faith and patience obtained, and now inherit the promises, and that sure reward, that Diadem of Joy, and Praise, which God hath provided, and Christ hath purchased for, and promised to them that love and fear him, and wait for his appearance. Reflect on all the Worthies of the Old Testament, and New, the holy Patriarchs, Prophets and Apostles, the noble Army of Martyrs, all the primitive Christians, whose names are recorded in the Church's Story, all the devout men and women of succeeding ages; and follow that Cloud of Witnesses, as Israel followed that Pillar of Cloud and Fire, through the wilderness till they arriv'd at Canaan.

And that you may not doubt, or fear that God's Arm is shortned, or his hand is growin weak, his Bowels

straitned, or the aid of his Grace
less powerful, sufficient, yea, exuberant
than they were of old.

Let me set before you an illustrious,
an Heroick, a recent instance,
fresh in your memories, known to
you all, a President, as much beyond
exception, as example, which
may silence all your cavils of difficulty,
and much more of impossibility.

I mean the thrice honourable, and
truly noble, the most excellent and incomparable
Lady, the sacred Shrine of
whose venerable Herse we are now
drenching with the just tribute of
our floods of tears, and strewing with
the sweetest Flowers, of Applause
and Admiration, though they as
much too few, as these too pale and
faint, for such an offering.

She was a Woman; - of the feeble
Sex, a sinful daughter of first sinning
Eve, a rich woman, and how hardly
can such be saved? That had as
much business to divert her, and as
much plenty to entertain her, as
much beauty to tempt her, and as
much Favour to intangle her, as a
ny of you, and lived in the same
atheistical,

atheistical; degenerate age with your selves, wherein sincere and serious Religion is made the greatest *Ridicule*, esteemed the most unmodish and unfashionable thing.

And yet in the midst of all these disadvantages, I may without *Hyperbole* invite you, as the Cryar us'd to call Spectators to the secular Plays: Come see those Shews, *Quos nemo mortalium vidit, vel visurus est*, Come see, come hear such an example of *Heroick Virtue*, of *Generous Piety*, of *sincere, humble, unaffected, serious, fruitful Religion*, as in all respects this age hath not produced, as hath had rare, if any Presidents to follow, and I fear will be followed by few, or none, but with long distant intervals.

An hundred Mouths and a thousand Tongues, though they all flowed with *Nectar*, would be too few to praise her: O for a *Chrysostom's* Mouth, for an *Angel's* Tongue to describe this terrestrial Seraphim; or a ray of *light* condens'd into a pencil, and made *tactile* to give you this glorious child of light in *vive Effigie*.

But

The Virtuous Woman.

But what great Masters can present in *minature*? what skilful hand *epitomize* so great a soul, and draw her in *little* (on so few remaining Sands) who had nothing *little*, nothing *mean*, but a little *esteem* of her own *perfections*, and being *mean* in her own eyes.

For she was truly excellent, and great in all respects: great in the honour of her *Birth*, being born a *Lady*, and a *Virtuosa* both, Seventh Daughter of that eminently Honourable *Richard*, the first Earl of *Cork*, who being born a private *Gentleman*, and younger Brother of a younger Brother, to no other *Heritage* than is expressed in the *Device* and *Motto*, which his humble *Gratitude* inscribed on all the *Palaces* he built.

God's Providence, mine Inheritance.

By that *Providence*, and his diligent and wise *Industry*, raised such an *Honour* and *Estate*, and left such a *Family* as never any Subject of these three Kingdoms did, and that with so unspotted a *Reputation* of integrity.

integrity, that the most invidious
scrutiny could find no blot, though
it winnowed all the methods of his
Rising most severely, which our
good Lady hath often told me with
great content and satisfaction.

This Noble Lord by his prudent
and pious Consort, no less an Or-
nament and Honour to their Des-
cendants than himself, was blessed
with five Sons, of which he lived
to see four Lords, and Peers of the
Kingdom of *Ireland*.

And a fifth, more than these Ti-
tles speak, a Sovereign and Peer-
less, in a larger Province, that of
universal nature, subdued, and made
obsequious to his inquisitive mind.

And eight Daughters.

And that you may remark how
all things were extraordinary in this
great Personage: it will, I hope, be
neither unpleasant, nor impertinent,
to add a short Story, I had from
our Lady's own mouth.

Master *Boyl* after Earl of *Cork*
(who was then a Widower) came
one morning to wait upon Sir *Jeof-*
fry Fenton, at that time a great Of-
ficer of State in the Kingdom of
Ireland;

Ireland; who being ingaged in business, and not knowing who it was who desired to speak with him, a while delayed him access, which time he spent pleasantly with his young Daughter in her Nurses Arms. But when Sir *Jeoffry* came, and saw whom he had made stay somewhat long, he civilly excused it. But Master *Boyl* replied, he had been very well entertained, and spent his time much to his satisfaction, in courting his Daughter, if he might obtain the Honour to be accepted for his Son-in-law. At which Sir *Jeoffry* smiling, (to hear one who had been formerly married, move for a Wife carried in Arms, and under two years old) asked him, if he would stay for her: to which he frankly answered him he would, and Sir *Jeoffry* as generously promised him, he should then have his full consent. And they both kept their words honourably. And by this virtuous Lady he had thirteen Children, ten of which he lived to see honourably married, and died a Grandfather by the youngest of them.

Nor

For did she derive less honour from
the collateral, than the descending
line, being Sister by Soul and Ge-
nus, as well as Blood to these great
personages, whose illustrious, unspot-
ted, and resplendent Honour, and
virtue, and whose useful Learning,
and accurate Pens, may atone and
expiate, as well as shame, the scan-
dalous Blemishes of a debauched, and
the many impertinences of a scrib-
ing Age.

1. Richard the truly Right Ho-
nourable, Loyal, Wise, and Virtu-
ous Earl of Burlington and Cork, whose
life is his fairest, and most lauda-
ble Character.

2. The Right Honourable Ro-
bert, Earl of Orery, that great Poet,
great States-man, great Soldier, and
great Every-thing, which merits the
name of Great OR Good.

3. Francis Lord Shannon : whose
Pocket-Pistol, as he styles his Book,
may make as wide Breaches in the
Walls of the Capitol, as many Ca-
nons.

4. And that Honourable, and
well known name R. Boyl, Esquire,
that profound Philosopher, accom-
plished

shed Humanist, and excellent Divine
 I had almost said *Lay-Bishop*, as o
 hath stiled Sir *H. Savil*, who
 Works alone may make a Libr
 ry.

The *Female* Branches also (if
 be lawful so to call them, who
Virtues were so *masculine*, Son
 knowing no difference of Sex) b
 their *Honours* and *Graces* (by m
 tual reflections) gave, and receive
 lustre, to, and from her.

The *Eldest* of which, the Lad
Alice, was married to the Lord B
ramore.

The *Second*, the Lady *Sarah*, to
 the Lord *Digby* of *Ireland*.

The *Third*, the Lady *Latitia*, to
 the eldest Son of the Lord *Goring*
 who died Earl of *Norwich*.

The *Fourth*, the Lady *Joan*, to
 the Earl of *Kildare*, not only *Pr*
mier Earl of *Ireland*, but the *anc*
entest House in *Christendom* of that
 degree, the present *Earl* being the
 six and twentieth, or the seven and
 twentieth of *Lineal* Descent. And
 as I have heard, it was that great
Antiquary, King *Charles* the First
 his observation, that the three an
 cientest

ancientest Families of Europe for Nobility, were the *Veres* in England; Earls of *Oxford*, and the *Fitz-Geralds* in Ireland, Earls of *Kildare*: and *Momorancy* in France. 'Tis observable, that the present young Earl of *Kildare*, is a mixture of the Blood of *Fitz-Geralds* and *Veres*.

The *Fifth*, the Lady *Katherine*, who was married to the Lord Viscount *Ranelagh*, and Mother to the present generous Earl of *Ranelagh*, of which Family I could have added an eminent Remark, I meet with in *Fuller's Worthies*.

This Lady's Character is so signalized by her known Merit, among all Persons of Honour; that as I need not, so I dare not attempt beyond this one word, She was our Lady's Friend-Sister.

The *Sixth*, the Lady *Dorothy Loftus*.

The *Seventh* (the number of Perfection) which shut up and crown'd this noble Train, (for the Eighth, the Lady *Margaret* died unmarried) was our excellent Lady *Mary*, married to *Charles* Earl of *Warwick*; of whom,

whom, if I should use the Language of my Text, I should neither despair their pardon, nor fear the reproach of rudeness: *Many Daughters*, all his *Daughters did virtuously* but thou——

She was *Great* by her Marriage into the Noble Neighbouring Family, which yet received accession to its Grandure, by the lustre of her Name and Virtues. But she needed neither borrowed Shades, nor reflexive Lights, to set her off, being *personally great* in all natural Endowments and Accomplishments of Soul, and Body, Wisdom, Beauty, Favour, Virtue.

Great by her *Tongue*; for never Woman used one better, speaking so *gracefully, promptly, discreetly, pertinently, holily*, that I have oft admired the edifying words that proceeded from her Mouth.

Great by her *Pen*, as you may (*Ex pede Herculem*) discover by that little taste of it, the world hath been happy in, the hasty fruit of one or two interrupted hours after Supper, which she professed to me with a little regret, when she was surprised

ris'd with it's sliding into the
world without her knowledge, or
allowance, and wholly beside her
expectation.

Great by Being the greatest *Mis-*
ress, and *Promotress*, not to say
the *Foundress*, and *Inventress* of a
new Science — *The Art of obliging*;
in which she attain'd that Sovereign
Perfection, that she reigned over all
their hearts with whom she did con-
ferse.

Great in her nobleness of Living,
and in her free and splendid Hos-
pitality.

Great in the unparallel'd sincerity
of constant, faithful, condescend-
ing Friendship; and for that Law
of kindness which dwelt in her
Lips and Heart.

Great in her dexterity of Ma-
nagement.

Great in her quickness to appre-
hend the difficulties of her Affairs,
and where the stress and pinch lay,
to untie the Knot, and loose and ease
them.

Great in the conquest of her self,
and mastery of her passions, as I
could give several pregnant instan-
ces,

ces, but especially in that of the death of her dear and only Son, wherein her behaviour was so full of grace, serene, and calm, I confess I cannot but judge it scarce imitable or attainable by any other.

Great in a thousand things besides, which the world admires so much; but I can be, and here profess my self her faithful witness, she despised them all, and considered them but loss and dung in comparison of the fear of God, and the excellency of the knowledge of Christ, Jesus our Lord.

The Substance of great Volume of uses to be summarily contracted in this to Contents and Titles. All I have said is but an imperfect Index, of this great Folio of Voluminous Virtue. You that knew her must have the Book before you, turn over the leaves of your own memories, and refresh with pleasure what those hints refer you to.

But I promised you to present her as an example of Solomon's Rule, let us therefore bring her, and the Truth together, and never two were better met. If even this Scripture were fulfilled, 'tis this day fulfilled in your ears.

O thou Great, Heroick, Noble, Bless-
ed Soul, (and blessed be that God,
that gave thee Grace that made thee such) Ma-
ny daughters have done virtuously, but
thou excellest them all. Though thou
wantedst not Beauty, and didst ex-
ceed in Favour; thou didst neither
despise them, nor catch at praises by
them, but didst fear the Lord with
thy heart, and esteemedst that thy
praise and honour. Thy hands
were fruitful, and thy lips too, and thy
fruits were many, pleasant, useful,
reasonable, ripe, sweet, and fragrant:
both to God and Man.

Thou art now praising God, and
we are praising thee: with the Sprigs
of those *Lawrels* will we crown thee
which thy own hands did plant, and
thy lips did water; that God may be
raised in thee, and for thee, and o-
thers drawn by holy emulation to
transcribe thy Copy.

I shall begin with that which al-
ways had the first place in her care,
and heart, her Religion, and Piety,
which in the language of my Text,
is the fear of the Lord. And I may,
as is said of *Hannaniah*, Neh. 7. 2.
truly attest, that she feared the Lord
above

above many; above most, not to
above all: that she feared the Lord
greatly, as is testified of Obadiah
1 Kings 18. 3. Or as David calls
himself God's servant devoted to his service
Psalm 119. 38. So might she
truly.

I shall give you an account of,

1. Her Entrance, or Beginning.
2. Progress, or Growth.
3. Practice, and Exercise of Religion as to her self.
4. Of her Zeal, and holy Industry, to promote it, and encourage it in others.

First, as to her beginning to be seriously Religious, and to make it her business in good earnest, though she had good education, and had been principled in the Grounds of Christianity in her youth: yet she would confess she understood nothing of the life and power of Religion upon her heart, had no spiritual sense of it, till some years after she was married. She hath told me also with what prejudice and strange apprehensions, as to matters of Religion she came into the Family in which she lived and died with so much Honour.

other, for she was almost frighted
 with the disadvantageous account
 given of it: but when she came
 to see the regular performance of
 divine Worship, and hear the use-
 ful, edifying, preaching of the most
 necessary, practical, and substantial
 truths, and observe the order and
 good Government, and received
 encouragement from her Right Ho-
 norable Father-in-law, who had al-
 ways an extraordinary value for
 justice, and affection to her: her preju-
 dice wore off, and approbation follow-

Which minds me of a compa-
 re son, used by the Learned P. Mar-
 tyn, which occasioned the Conversi-
 on of the Pious *Galeacions Caracci-*
beus.

Cal. If a Man standing at a great di-
 stance see a Company dancing, he
 wonders at their *antick* Gestures,
 and seems to see ridiculous motions,
 and thinks them a company of mad
 men: but if he approaches nearer,
 and comes within the hearing of
 some sweet and harmonious Musick,
 which guides and measures out
 those motions, and observes how
 regularly one answers to the other,
 he

he then admires them, approves their decency and order, and desires to dance with them. So if a man take up the reports the world gives of serious Christians, or sees them at a distance busily attending to the duties of their holy Calling and Profession, he thinks of them as *Festus* did of *Paul* : that they are *besides themselves*, or *mad* : but if he acquaint himself more thoroughly with them, and hears and understands the Word of God, which is as it were the Musick to which they dance, and takes notice how they measure all their motions by its melody, he sees such an agreeing and beautiful conformity betwixt them ; he cannot but approve it, and joyn with them.

God made use of two more remarkable means of her Conversion, *Affliction* and *Retirement*, the kind of the first and the occasion of the second need not here be named. Only the divine Wisdom and Grace is very commendable, for adapting suitable means to bring his purposes to pass : which these were in her circumstances, for she would since acknowledge that

from great difficulty and remora, was
less love of the pleasures and vani-
ties of the world, which she nei-
ther knew how to reconcile with
the strictness of Religion, nor yet
could be content to part with for
that, whose sweets and better plea-
sures, she was not then acquainted
with: God therefore gradually
weaned her, by rendring more insig-
nificant what had too much pleased her,
and by giving her vacancy and free-
dom from distraction, to acquaint
her self more thoroughly with the
assurances of God. By which she was
enabled to set to her seal to that te-
stimony which God gives to that
spiritual Wisdom, *That all her ways*
were pleasantness, and all her paths are
peace: and to her Friends would
frequently and freely do it, assuring
them That she had no cause to re-
pent the change she had found, of the
solid and satisfying pleasures she ob-
tained in Religion, for those un-
quiet, empty ones, she left in ways
of vanity: thereby encouraging
them to try, not doubting, but up-
on experience they would become
of the same mind.

Two more immediate helps which God blessed to her, were the preaching of the Word (which God hath ordained for the salvation of them that believe: 1 Cor. 1. 21.) and Christian Conference, and (because such a hint may do others good) the pressing the necessity of speedy and true repentance, and shewing the danger of procrastination, and puttings off, and stifling present convictions by delay: This seemed to turn the wavering, trembling balance, and to fix the scale of her resolution.

This is about nine and twenty years since, from which time (though before her conversation was viceless, sweet, and inoffensive, yet she would confess her mind was vain) she walk'd with God most closely, circumspectly, accurately. And I verily believe few (if any) ever chose the better part, more resolutely than this our noble Mary, or devoted themselves more unreservedly to God's love, and fear, and service, learning to be good in very good earnest, and to encrease, and grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

2. To promote this, like the wise man in the Gospel, *Mat. 7. 24.* She dug deep to lay her foundations on a rock. She made a strict scrutiny into the State of her Soul, and weighed the reasons of her choice, in the balance of the Sanctuary. And with the other Builder of the Gospel, *sate down and considered with her self what it might cost to finish her spiritual edifice, and whether she were furnished to defray that charge.* And also whether the grounds of her hope were firm, and such as would not abuse, and shame her; and her evidences for Heaven, such as would bear the Test, and Scripture would approve.

And this she drew up at large, with her own hand judiciously, soberly, modestly, humbly, and about twenty years since did me the honour with greatest secrecy to read it to me, and obliged me with all freedom and faithfulness to give her my judgment of it; which I could not but do with much approbation. And this, I doubt not, remains amongst her many excellent Papers.

D

Having

Having thus put her hand to the plough, she looked not back, but minded Religion as her business indeed, and never gave suspicion of trifling in so serious a work.

3. Therefore for her practice of it, it was her great design to walk worthy of God in all well-pleasing, to adorn her professed subjection to the Gospel, by a conversation becoming it, and to shew forth his virtues and praises, who had called her to his marvellous Light.

First then she was circumspectly careful to abstain from all appearance of evil; and in all doubtful cases 'twas her rule to take the surest side; for she would say, I am sure, 'twill do me no hurt, to let them alone. Though therefore ~~she~~ were further from censuring others, or usurping judgment over their liberties; yet for her self she would never allow her self the addition of artificial handsomness, (used neither paint nor patch) and was pleased with a saying of one of her spiritual Friends, upon the reading the Book which apologizes for it: O lord, I thank thee, that thou gavest me not

wit enough to write such a Book, unless withal thou hadst given me Grace enough not to write it. Neither would she play at any Games, because beside many other inconveniences, she judg'd them great wasters of precious time : of which she was always very *thristy*. And though she was known to be a woman of good understanding, yet were there *three* things which were too hard for her, and she would confess she could not comprehend them.

First, How those who professed to believe an Eternal Estate, and it's dependance upon the short inch of time, could complain of times lying as a dead commodity on their hand, which they were troubled how to drive away.

Secondly, how Christians, who would seem devout at Church, could laugh at others for being serious out on't, and burlesque the very Bible, and turn Religion into Ridicule.

Thirdly, How knowing men could take care of souls, and seldom come amongst them, and never look after them.

And though in the forenamed particulars, she was content only to give example of forbearance : yet from the Play-house, since the Stage hath taken so great liberty, she would openly dehort her Friends with greatest earnestness.

She very many years since, began to keep a *Diary* ; and consulted two, whom she used to call her Soul-Friends, and ever esteemed such her best Friends, concerning the best manner of performing it. This, at *first*, she used to perform every *Evening* ; but finding that inconvenient, by reason of her *Lords* long illness, which gave her many inevitable diversions and interruptions at that season, she changed it into the quiet, silent morning, always rising early. And therein amongst other things recorded the daily frame of her own heart towards God, his *signal providences* to her self, and sometimes towards others, his *gracious manifestations* to her Soul, returns of prayer, temptations resisted, or prevailing, or what ever might be useful for caution, or encouragement, afford her matter of

thank-

thankfulness or *humiliation*. And by this means she had arrived at such experience, that she could conclude, at least make strong conjectures of the events of things she spread before the Lord in prayer, by the *frame of her own heart*, in the performance of it, as I could instance in particulars, if it were convenient.

She used to call Prayer Hearts-ease, as she often found it; and though her modesty was such, and she was so far from a vain, affected ostentation of her gifts, I cannot name one person with whom she prayed, yet can I say she was as well mighty, and fervent in prayer, as constant and abundant in it; for she sometimes using her voice, hath been over-heard, and her *own Lord* (knowing her hours of prayer) once conveyed a grave Minister into a secret place, within hearing, whom, if I should name, I suppose would not be denied to be a competent Judge, who much admired her humble fervency; for she *praying* *prayed*, and when she used not an audible voice, *her sighs* and *groans*

would eccho from her Closet at good distance. And the very day before she died, she was shut up above an hour, which she spent in *feruent, private, prayer*, notwithstanding her indisposition; and indeed *prayer was her very element* in which she *lived*, and *actually* died; and 'twas as the vital breath of her Soul, and the wing that waisted it immediately to Heaven.

But if she *exceeded* her self in any thing as much as she excelled others in most things, 'twas in *meditation*: this was her *Master-piece*; for she usually walked two hours daily in the morning, to meditate alone, in which divine art she was an accomplished Mistress, both in set and occasional, in the first chusing some select subject, which she would press upon her heart with intensest thoughts, till she had drawn out all its Juice and nourishment: and for the second, like a *spiritual Bee*, she would suck Honey from all occurrences, whole Volumes of which she hath left behind her.

After this *consecrating* of the day with *reading Scriptures, prayer,*
and

and meditation : a short dressing time, and ordering her domestick Affairs, or reading some good Book, spent the remainder of the morning till Chappel-prayers, from which she was never absent, and at which she was ever reverend, and a devout example to her whole Family.

Lectione assidua & meditatione diuturna pectus suam Bibliothecam fecerat Christi; unde hic fervor, nisi ex amore Dei? unde legis Christi indefessa meditatio nisi ex desiderio ejus qui legem dedit?

She was a strict observer of the Lords day, which is truly called the Hedge and Fence of Religion, and though some please themselves to call this Judaizing, to excuse the liberties they indulge themselves : I am sure our Church hath injoin'd us all to cry to God for mercy, for the breach of, and for grace to incline our hearts to keep, the fourth Commandement, as well as any of the other nine : and 'tis not hard to observe that the streams of Religion are deep, or shallow, according as these Banks are kept up, or neglected.

She was a very devout Communicant ; seldom omitting to prepare her Soul with solemn fasting, to renew her Covenant with God.

And in the act of receiving, I cannot think of her without re-

flecting

reflecting on S. Stephen, when he saw the Heavens opened, and Jesus standing at God's right hand, and his face was as the face of an Angel.

And to encourage others to such serious preparation to that Sacred Ordinance, as she us'd before it : I shall shew what *sweet advantages* she reaped in it, and by it. And this I shall do by transcribing word for word out of her *Diary*, what I find written with her own hand, concerning one of the last *Sacrament days*, she ever enjoyed. For the Sacrament which was appointed to have been administred in her *Ladships Chappel* upon *Easter-day*, was put off by reason of her falling ill in *Passion week*.

November, 25. Sacrament Day.

“ **A**S soon as I awaked, I blessed
 “ God. When I had read in
 “ the *Word*, the Chapters of the
 “ Sufferings of my *Blessed Saviour*, I
 “ spent much time in meditating of
 “ his *dying love*. By which thoughts
 “ I found my heart much drawn out
 “ to

“to love him, and melted by his
“love, then with great and awful
“apprehensions of God upon my
“heart, I went to pray. In which
“duty my heart was lifted up in the
“high praises of God, for both spi-
“ritual and temporal mercies: and
“my affections were much drawn
“out in the duty, in which my heart
“did follow exceeding hard after
“God for a nearer communion with
“him in the Sacrament than ever yet
“I had. I then renewed my cove-
“nant with God: and made promi-
“ses, that by his Grace enabling me,
“I would walk more closely with
“him for the time to come. That
“which in especial manner I begged
“of God at this Sacrament was more
“love to him, more holiness, more
“contempt of the World, and the
“Glories of it, that I might be
“more useful to the Souls and Bodies
“of my Fellow-Christians than for-
“merly I had been.

“Those mercies which in especi-
“al manner, I was grateful for,
“were, the Creation and Redemption
“of the World, and for the Gospel
“and the Covenant of Grace, and for

The Virtuous Woman.

“*converting Grace, and for Justifica-*
“*tion, and for some measure of San-*
“*ctification: and for so much Pati-*
“*ence exercised toward me, before*
“*my conversion: and in order to it,*
“*imbittering Creature-comforts, that*
“*I might seek for comforts above:*
“*and for a sanctified affliction, and*
“*for some degree of patience to*
“*bear it, and for supports under it*
“*by the warm and lively comforts*
“*of the Holy Ghost: and for returns*
“*of prayer: and for so many oppor-*
“*tunities to seek unto God: and for*
“*the sweet reviving hours I had en-*
“*joyed with God in solitude by Hea-*
“*venly Meditations: and for the*
“*Word and Sacraments, and the san-*
“*ctifying motions of God's Spirit. I*
“*was in a more than usual manner*
“*melted in the duty, and shed a very*
“*great plenty of tears in it: which*
“*when I came from, I found a long-*
“*ing desire to partake of the Lord's*
“*Supper, and a great joy that I was*
“*going to partake of it. Then I*
“*went to hear——the Text was*
“*I am the way, the truth and the life,*
“*no man cometh to the Father, but by*
“*me.*

" I was attentive at that good
 " Sermon. And by what I heard
 " of the excellency of Christ, had
 " my heart much warmed with love
 " to him.

" Afterwards, at the confession be-
 " fore the Sacrament, I found my
 " heart in a more than usual manner
 " broken for my sins, which I be-
 " wailed with great plenty of tears,
 " and from my heart judged, and
 " loathed my self for them. After
 " I had received, I found my heart
 " in an extraordinary manner warm-
 " ed with love to God. And my
 " Soul did follow very hard after him,
 " to be made more holy, and for
 " Grace to serve him better than e-
 " ver yet I had done. I had very
 " lively affections in the duty; in
 " which I received much joy, and
 " had sweet communion with God
 " in it.

" After I had at the Table of
 " the Lord given to the Poor,
 " I came from the Sacrament with
 " my heart in a sweet grateful,
 " and Heavenly Frame, and then
 " in private blessed God, for that
 " blessed Feast, and begged strength
 " to

“to keep my promises I had
 “made to God, of new obedi-
 “ence.

“In the Afternoon I heard again
 “the same person, upon the same
 “Text; I was in an attentive, serious
 “frame at that good Sermon. The
 “Subject of which was to shew,
 “that *Christ* was the only way for
 “penitent sinners to come unto the
 “Father.

“I meditated upon the Sermons,
 “and prayed them over. And had
 “also meditations of the Joys of
 “Heaven, with the thoughts of be-
 “ing for ever freed from sin, and of
 “being ever with the Lord, where
 “I should enjoy him in his fullest
 “love.

“I found my heart much revived
 “and my Soul did then make strong
 “Sallies and Egresses after that blest
 “sed Rest.

“After Family Duties were o-
 “ver, at which I prayed with fer-
 “vency; I did before going to
 “Bed commit my self to God.

“O Lord, I do from my Soul bless
 “thee for this sweet day, in which
 “thou wert pleased to vouchsafe
 “unto

“unto me, thy most unworthy Ser-
“vant, more *Soul-joy*, than thou
“didst give me for a long time be-
“fore.

She was a very serious and attentive hearer of the Word, and constantly after Sermon recollected what she heard; sometimes by writing, always by thinking and calling it to mind, that she might make it her own, and turn it into practice, not content to be a forgetful fruitless hearer only, but a doer, that she might be blessed in her deed.

And such she was for the external performances of Religion.

And though this was beautiful and lovely, yet her chief glory was within, in the hidden man of the heart, in that which is not corruptible, in that dress of Graces which adorned her Soul; this string was all of Orient Pearls, and evenly matched, not one ill watered, or of unequal size. There was not one dried or withered Limb, one member wanting or defective in the new creature; she was complete in Christ, all of a piece.

The Head of her Knowledge was comprehensive and clear, The Eye of

of her Faith was piercing and steady.
 The Ear of her obedience was open
 and light of hearing, and boared at the
 door posts of wisdom's house. Her Pa-
 late was savoury, and relishing, to
 which God's Law was sweeter than
 the honey, and the honey-comb, and
 more esteemed than her necessary food.
 The Cheeks of her Modesty were
 fair and ruddy. The Arms of her
 desires were stretched out after God,
 and flexile, to embrace him. The
 Hands of her Justice and Charity
 were strong and open. The Breasts
 of her Bounty were well-fashioned,
 and full of milk, and the Bowels of
 her compassion were tender and fruit-
 ful. Her hunger and thirst after right-
 teousness was even greedy and insati-
 able. The heart of her sincerity
 was sound and lively, and the pulse of
 her conscience smooth and equal.
 The feet of her affections were
 swifter than the Roes on the Mountains
 of Bether, more truly winged than
 the Poets feign their Mercuries.
 The natural heat of her Zeal more
 fervent than the coals of Juniper, and
 the radical moisture of her repen-
 tance more fluid than the Springs of
 Pisgah.

Pisgah. Being seen with dry eyes, under tear-moving circumstances, which very nearly concern'd her self, and being asked, how she could refrain? She replied, *I desire to weep for nothing but my sin.* Her name was as ointment poured forth, which made her the delight and admiration of all good men and women; yea, you may call her a *She Jedidiah*, a *Female Lemuel*, the Lord's delights, she with whom God was.

Now the *Soul* of this excellent *Body*, which animated all its goodly parts within, was the *love of God*, and the gorgeous *Robe* which cloathed it without, was her deep *humility*. These were the *Sun* and *Moon* in this great *Firmament*, all whose *Stars* were of the *first magnitude*, and the *least* of which would have made the great *Luminary* in another *Orb*. Such was this beautiful *Spouse of Christ*, so like her *Heavenly Bridegroom*, that for that resemblance sake, we may say of her she was exceeding lovely.

Nor was she less solicitous to make others good, than to be so her self. She well remembered our *Saviours*.

Saviours charge to S. Peter, *When thou art converted, strengthen thy Brethren*: She set her heart to build God's spiritual Temple, and therefore she applied her self to it with all her might. She had holy Transports for the Glory of God, and she was a great Lover of Souls, and those two engaged her to promote Religion with utmost industry and zeal, which that she might accomplish more advantageously,

1. She avowedly designed to represent Religion as *amiable*, and *taking*, and *free from vulgar prejudice*, as possibly she might; not so as might affright and scare men from it: but that it might *allure* them, and *insinuate* it's self into their love and liking: to this end she was *affable*, *familiar*, *pleasant*, of a *free*, and *agreeable* conversation, *unaffected*, not *sour*, *reserved*, *morose*, *sad*, *dejected*, *melancholy*, which presents Religion most disadvantageously. She was naturally of the sweetest temper in the World: and Grace inoculated into such a stock, thrives even luxuriantly. Whereas some *crabbed*, *peevish*, *fullen* natures starve the

the best Cien they are grafted with. As I remember one of whom 'twas usually said, he had Grace enough for seven other men, yet scarce enough for himself. And she made *grace* and *nature* both subservient to the good of others.

As we say of some neat, well-fashion'd persons, what e're they wear becomes them, and sits well: I must do her this right, to testifie, I never saw Religion become any person better. And 'twas hard not to approve and love a dress so decent and adorning.

2. *She kept her self free and disinterested from all Parties and Factions, that none might suspect a design of making Profelytes to any, but to God.*

She was neither of *Paul*, nor *Apollos*, nor *Cephas*, but only *Christ*. Her name was *Christian*, and her *Surname Catholick*, she had a large and unconfin'd Soul, not hemm'd in, or bounded up within the Circle of any man's name or drawing, a *Latitudinarian* in the true commendable sense: and whoever feared God, and wrought righteousness was accepted of *She*.

She very inoffensively, regularly, devoutly, observed all the Orders of the Church of *England*, in its Liturgy and publick Service, which she failed not to attend twice a day with exemplary Reverence, yet was she very far from placing Religion in Ritual Observances. And I may not deny, that she would sometimes warm her heart (*though never with strange fire*) at private Altars in her own Chamber or Closet.

3. She would perfume the company with good discourse, to prevent idle, or worse communication, not abruptly, upbraidingly, or importunately, which is very nauseous and fulsome and spoils a good game by badly playing: But she was like a spiritual Stove, you should feel the heat, and not see the fire, and find your self in other company amongst the same persons, and rather wonder than perceive how you came there; for she would drop a wise sentence, or moral hint, *Apothegm* (with which she was admirably furnished, of her own making or collection) that suited with at least not far remote from what was talked of, and commending, or improving

improving that, she'd wind about
of the whole discourse without of-
fence, yea, with pleasure.

She kept a Book of such wise, pi-
ous Sayings, much valuing words,
which contain'd great use and worth
in little compass.

I shall transcribe a few of many.

THe almost Christian is the un-
happiest Man, having Religi-
on enough to make the World hate
him; and not enough to make God
re-love him.

God's Servants should be as bold
for him as the Devils are for him.

What will make thee happy at
any time, may make thee happy at
all times.

O Lord, what I give thee, doth
not please thee, unless I give thee
my self. So what thou givest me
will not satisfy me, unless thou give
thy self.

O Lord, who givest Grace to the
umble, give me grace to be hum-
ble.

He loves God too little, who
hates any thing with him, which he
loves not for him.

The

The true measure of loving God, is to love him without measure.

So speak to God, as though men heard thee, so speak to men, as knowing God hears thee.

Seneca said, he was better born than to be a slave to his Body.

Luther said, Christ's Cross is no Letter, yet it taught him more than all the Alphabet.

We should meditate of Christ's Cross, till we be fastened as close to him, as he was to his Cross.

By how much the more Christ made himself vile for us; by so much the more precious he should be to us.

We need every day blood for our hearts: as water for our hands.

Through Christ's wounds we may see his Bowels.

He only can satisfie us, who satisfied for us.

He that takes up Christ's Cross handsomely, shall find it such a burden as Wings to a Bird, or Sails to a Ship.

'Tis a great honour to be Almoner to the King of Heaven.

The th

The Bowels of the poor are the best soyl, which brings forth an hundred fold.

Who would not starve a Lust to feed a Saint?

To give is the greatest sensuality: How indulgent then is God to annex future rewards, to what is so much its own recompence?

To be libelled for Christ is the best Panegyrick.

Where affliction is heavy, sin is light.

God chastises whom he loves, but he loves not to chastise.

Sin brought death into the world, and nothing but death will carry sin out of the world.

If all mens troubles were brought into a common store, every one would carry back what he brought, rather than stand to a share of an equal division.

Though time be not lasting, what depends on it, is everlasting.

The best Shield against Slanderrers, is to live so, that none may believe them.

He that revenges an injury, acts the part of an Executioner. He that

that pardons it, acts the part of a Prince.

Sanctified afflictions are spiritual promotions.

Man is a pile of Dust, and puff of Wind.

Why are we so fond of that life which begins with a Cry, and ends with a groan !

But I will not cloy you, knowing it is safest to rise with an appetite ; even when we are entertained at a Banquet.

4. Where she had particular *kindness*, or personal *interest*, she would improve the authority of her *friendship* to gentle, but free correction, and argue, and perswade so strenuously, that her *Bow*, like *Jonathan's*, *seldom return'd empty* ; and plead the cause of God, and their own souls, to whom she spake with so winning and insinuating sweetness, that 'twas hard to resist the *Snada*, shall I say, or rather the *spirit* ; by which she spake. Let me resound and eccho from her *lips* (though alas too faintly) how she would with melting charms, and powerful strains, attempt upon the Friends, for whom she

she had a kindness, and whom she longed to rescue.

“Come, come, my Friend, you
“must be good, you shall be
“good; I cannot be so unkind,
“nay, so unfaithful to the laws of
“Friendship, as to let you persist,
“and perish in a way, you know as
“well as I, leads down to Hell. It
“gives my very soul to see so good
“a nature ensnared against the di-
“ctates of its own light, by bad
“example, custom or somewhat
“else—— And if they replied
with excuses, she would stop them
thus: “I pray, my Friend, have
“patience, hear me out, I know, or
“guess at least, what you would say,
“and I would not have you say it.
“’Tis bad to commit sin, but ’tis
“worse to plead for it, and defend
“it. *None sin so dangerously as those
“who sin with excuses.* The Devil
“then ties a new snare, when he
“gets into our tongues to fasten us
“to our failings, and raises an
“out-work in our own mouths, to
“secure the Fort he possesses in our
“hearts: I take it for granted, all
“other

" other Holds were slighted easily;
 " could you conquer such or such a
 " vice, too much by custom prevail-
 " ling with you: Unhappy custom
 " that dares prescribe against God's
 " Law—— But, *Friend*, use no
 " arguments that will not hold wa-
 " ter at the day of judgment: *though*
 " *hand joyns in hand*, you know what
 " follows. And no example, cus-
 " tom, number should allure us,
 " which cannot excuse us and secure
 " us. But this is the mischief of
 " sin liv'd in it, it bewitches the
 " heart to love it, that it cannot
 " leave it. Cannot, so men love
 " to speak; but 'tis because they
 " will not, that is, will use no in-
 " deavours to be rid on't. But you
 " must leave it, there's no remedy
 " though it cost you trouble, smart
 " and self-denial. There's as much
 " as all this comes to, in *cutting off*
 " *right hand, and digging out a right*
 " *eye*. I speak to you, as to one
 " whom I have a party to help me
 " plead. I mean your conscience
 " and the belief of the Scriptures
 " for if you were one of those
 " whom you know I use to set m^e t^e

mark

"mark, I should not give you this
"trouble, nor esteem myself under
"more than the Laws of general
"charity to wish you better, should
"hardly venture my little skill to
"make you so.

"But as for you, who still own
"God's authority, and believe his
"Word, and attend his Worship.
"Why should I despair of making
"one piece of your self, agree with
"the other, your practice with
"your convictions, your conver-
"sation with your conscience.

"And not to fright you with
"the Thunder-claps of wrath and
"vengeance, and God's judging
"you know whom——listen to
"the still voice, 'tis your peculiar
"eminency to be kind and grateful
"(and because there is a kind of
"magnetick virtue in those argu-
"ments which touch our temper,
"and a string will move it self when
"another instrument is touched
"that's set to the same Key, and
"pitch) I shall attack you on that
"side, hoping the strongest excel-
"lency of your nature, will prove
"the weakest defensative for

E

"sin,

“sin, and to keep our God.
“ You therefore who are so good
“ natured, so kind, so grateful that
“ you never think you have acquit
“ your self sufficiently to those who
“ have been civil, or as you please
“ to call’t obliging. Oh how can
“ ——— be so unkind, and so un-
“ grateful unto God Almighty, the
“ kindest Friend, who is so much
“ before hand with you, who hath
“ given you so much, and is so rea-
“ dy to forgive you all. Oh that you,
“ who I dare say would take my
“ word for any thing else, would do
“ me the honour to take my word
“ for him, who I assure you upon your
“ sincere repentance will be fully
“ reconciled to you in Christ, and
“ never so much as upraid your past
“ neglects, *but heal your back-slidings,*
“ *and love you freely.* And do not
“ fear you shall have cause to repent
“ of your repentance. No man e-
“ ver yet was a loser by God; and you
“ shan’t be the first: you shall not
“ lose your pleasures, but exchange
“ them; defiling ones for pure and
“ clean and ravishing. And let it
“ not seem strange, or incredible to
“ you

“you, that there should be such
“things, because perhaps you never
“felt them. Alas you have deprived
“your self unhappily, by being un-
“capable of them. *New wine must*
“*be put into new bottles.*

“To say nothing of what the
“Scriptures speak of *a day in God’s*
“*courts being better than a thousand,*
“*and of joys, unspeakable, and full of*
“*glory, of the great peace they have*
“*who keep God’s Law, and that no-*
“*thing shall offend them, that wisdoms*
“*ways are pleasantness.* Let my
“weakness reason out the case with
“you. Do you think that God’s
“Angels which excel in all perfe-
“ctions, have no delights, because
“they have no flesh, no sense, no
“bodies, as men and beasts? or
“have our Souls (the Angels in
“these houses of clay) which
“are God’s Images, and the price
“of his Blood no objects, no em-
“ployments which may yield them
“delight and satisfaction?

“Think not so unworthily of
“God, or meanly of your self;
“have not the stroaks of your own
“fancy, or the intellectual plea-

“sures of your mind, sometimes
 “transported you beyond all the
 “charms of your senses, when they
 “have chimed all in tune toge-
 “ther.

“And cannot God, think you,
 “who is a spirit, and so fit an ob-
 “ject for our souls, give them as
 “great pleasures, as any object of
 “our taste and sight.

“Come, come, my *Friend*, take
 “my word for’t, there is more
 “pleasure in the peace of a good
 “conscience, and in well grounded
 “hopes our sins are pardoned,
 “and in serving God, and expe-
 “ctation of eternal life, than in
 “all the pleasures in the world.
 “Alas, I was once of your mind,
 “but I assure you upon my word,
 “I have really found more satisfa-
 “ction in serving God, than ever
 “I found in all the good things of
 “the world, of which you know
 “I have had my share.

“Try therefore, *dare to be good*,
 “resolve to be so thoroughly; and
 “if you do not find it much bet-
 “ter than I have told you, never
 “take my word, or trust me more.

Thus

Thus and much more powerfully would her zeal for their good, cause her to argue with her Friends, that she might by holy violence attract them, and allure them to be good, and happy.

5. *She* was of an *extensive charity*, and would make people good by believing them to be so, and by this engagement make them ashamed to deceive her hopes, and disappoint her expectation.

6. *She* had a tender, conscientious care to provide good Ministers, and to encourage them, would augment their maintenance where 'twas small; *Leez, Braintree, and Foulness, &c.* may be her witnesses in this, and indeed she was the heartiest and truest Friend I ever knew to such, and do despair ever to know her like, in this respect.

7. *She* had a great care of the *Souls* of her Servants, and if she had any ambition in her, 'twas in this, to be the *Mistress* of a religious Family. This appeared amongst others, in these particulars.

1. In exacting their attendance.

on God's publick Worship, and reverent behaviour there.

Her Eye surveyed her Chappel, and none could be absent, but she would miss them.

2. In *personal instruction*, and familiar perswading of them, I appeal to the consciences of all that serv'd her, what one of them hath she not; on some occasion, dealt with to do them good.

3. In preparing them for, and perswading them to the frequent participation of the Lord's most holy Supper.

4. In scattering good Books in all the common Rooms and places of attendance, that those that waited might not lose their time, but well employ it, and have a bait laid of some practical, useful Book, and fitted to their capacity, which might catch and take them.

5. In making it the Foot-step to preferment, for she used to make the hundredth and first Psalm the *Rule* of her *Oeconomicks*; and though she treated all her servants as Friends, yet they were her Favourites, which most signally feared God.

And

And she was not a first Table Christian only, we need not draw her Picture with a side-face, to hide the disfigurements of either side, both her hands wrought in the work of God : she did not *claudicare*, but walk'd in his ways with both her Feet. She had learn'd *S. John's Lesson* : *That he who loves God, must love his Brother also.*

1. *She was exactly righteous.*
2. *She was prodigiously charitable.*

1. *She was exactly just in word and deed.* She never forfeited her Title, to the privilege of *Peerage*, to be believed upon the honour of her word; which was, as sacred as any oath, and as good security as many bonds. No inconvenience to her self would make her recoil, or flinch from the obligations she had brought her self under, by her own mouth : yea, she had such an abhorrence of a dishonourable recess, from express, or but intimated promises, that it would render her esteem of such persons exceeding cheap and mean, who by little arts

and shifts would loose and free themselves from their engagements, and disappoint the expectations they had raised in others, to save their charges, accounting their money spared, a very poor and base redemption of their reputation.

She abhorred a lye; and us'd modestly to give this testimony of herself, You know I dare not; I will not lye. And her Lord knew this so well, that though he were *positive* enough, yet would never persist, if there happened any contest, against what ever she affirmed *peremptorily*.

And *a lye* was the foulest blemish any could stain themselves with, in conversing with her, and the most *unpardonable fault*, a servant could contract, to whom she us'd to say, *Tell me the truth, and I can forgive you any thing.*

I shall take liberty on this occasion to add a passage, which may be useful on a double account.

1. To let her honourable Friends know she forgot them not, though her purposes were prevented.

2. How

2. How she feared the shadow of a lye.

About a Month before she died, she was, (though then in as perfect health, as I have known her) determined to *alter her will*. And whereas she had before given many *honourable Legacies* in money to persons of great *Quality*: she said, she would *alter them all*, for this reason, because they were *rich, and money they needed not*: but she would give it in something they might keep, as *kind memorials* of her: and when she had set down all their names in a Paper, she also bethought her self what would be most acceptable to every of them: For, said she, *that renders a gift most agreeable, when it suits the fancy of the party to whom it is designed*. And then surveying her own store, she fixed on what to give to most of them, but not finding her self *actually provided*, of what she might bequeath to all, she resolved to leave all to a *Codicil*, to be annexed to her Will, and expressly said, "I am now, God willing, going to London, when I have finished my Will,"

The Virtuous Woman.

“Will, and then I will by discourse
 “find out, *undiscerned*, what will
 “be most pleasing to every one of
 “them, and will provide accord-
 “ingly. Yet when the draught
 of her *Will* was made, she would
 put into the *Will its self* for the
 Right Honourable the Countess of
Scarsdale her beloved Sister-in-law,
 (who was one of that number to
 which in her former Will she had
 given a Legacy in money) a set of
silver Sconces, which adorned her
 own Chamber. And when I asked
 her *Ladyship* why she would not
 leave her to the *Codiceil* among the
 rest, she was pleased to give this
 reason: *Because*, said she, *she is the*
only person living to whom I ever in-
timated being in my will, and I would
not die, and have it found otherwise,
and so be under the suspicion of ha-
ving told a lie, or dying with a lie in
my mouth.

She had learn'd S. Paul's Lesson
 to perfection, *To speak evil of no*
man : and where she could not
 speak well, the worst injury she
 would do was to be silent, and say
 nothing, unless it were to some sin-
 gle

gle Eriend, of whose Taciturnity she was secure by experience.

Nor would she invidiously diminish the just praises of any who deserved them. Nay, would rather study to extenuate their other failings, by presenting the light side to hide the dark one. And would commend them for one good quality or action, to cover many bad ones: and would say, yet I must do them this right, they are so, or so——for all this.

And she was no less accurately just in deed than word: she had learn'd to do, as well as to say: she not only gave goodly words, but good performances.

And because the due discharge of the duties of our Relations is one of the most signal evidences of Righteousness; and the greatest ornament of our Profession of Religion. I shall touch briefly how she used to acquit her self in that respect: as a *Wife* to her Husband living, as an *Executrix* to his Will, and a *Trustee* to the Estate; as a *Mother*, as a *Daughter*, as a *Sister*, as a *Friend*, as a *Mistress*, as a *Landlady*, as a
Neighbour.

Neighbour. In all which she was as a singular Blessing to her Relatives, so an eminent example to others.

First, as a Wife. The heart of her Husband did safely trust in her, and she did him good, and not evil all the days of his life. Never was woman more truly a crown or ornament to man. She always lived with a sense of the covenant of God, which was betwixt them upon her heart. She was an equal mixture of affectionate obedience, and obediential affection.

She would conceal and hide his infirmities, deeply sympathised in his long indispositions, attended, and reliev'd him under them with the greatest tenderness, loved his Soul, and would both counsel him with prudent zeal, and pray for him with greatest ardours, and fervency. And he was not wanting in praising her. He hath with vehement protestations said to me: *He had rather have her with five thousand pounds (though she brought him much more) than any woman living with twenty.* Yea, when the very Torrents of his Sorrow were highest for the death of his only Son (and
(Family

Family) he made that the circumflexing Accent of his grief: *would kill his Wife, which was he said more to him than an hundred Sons: Sed quid verba audiam, cum facta videam: He gave her his whole estate, as an honorary testimony of his grateful esteem of her merits towards him, and left her sole Executrix, a high testimony of his confidence in her integrity. Which trust, though it cost her almost unspeakable labour and difficulties, she discharged with such indefatigable pains, such scrupulous exactness, and admirable prudence, that as she failed not of one Title of the Will, till all was fulfilled; so she never gave, or left occasion of the least noise of any complaining, of any interested person, but rendered all more than silent, satisfied, more than satisfied, applauding, and admiring her prudent, and honourable conduct of that great Affair. Which she owned to God with much thankfulness, as no small Mercy and Blessing to her. And for that Noble Estate which was to descend to others after her, she would not have wronged it in the least, to have gained the disposal*

disposal of the whole ; and therefore was at vast expences in repairs, both on the Mansion , and Farms, though her self but a Termer. Yea, though none were more ready to recede from their own right, which determinated in her own personal interests ; yet would she be stiff, and tenacious, in what may concern her Successors: Usually saying, whatever she lost her self, she would never give occasion to them that came after her, to say, she had damaged the Estate, or wronged her trust, or them. I must add one particular, because I believe she was the first, and will be the last instance of it.

Her Noble , splendid way of living (which in most is sacrificing to their vanity and ostentation) for she lived very great, as you all are witnesses) was not an act of *pride* and *ambition*, but *purely*, at least *principally*, of *conscience* : she would not contract, or abate, because she would not deceive her Lord's trust, who gave her the Estate to keep up the honour of his Name and Family in a place where it had flourished , and in that kind been

been famous so many years.

She was a most incomparable Mother, which appeared in the education of one Son of her Body, and three Daughters of her Soul; for so I may truly speak. She never bare more than two Children; one Daughter, who died young, and a Son, the gallant, hopeful, young Lord Rich, of whom the world hath had an account, by the same hand which hath had the unhappy honour to be employed the third time in this mournful Service: *Planctus unigeniti* at the Lord Rich's Funeral: *Leez lacrymans* at the Earl of Warwick's: and this.

The pious methods of whose education might be suggested, with advantage, but I should never have done, should I allow my self liberty to enlarge on all was commendable, or exemplary; yet one thing I will not conceal; those three excellent Ladies to whom she was an own Mother, though but an Aunt-in-law, and who are by their Cousins death become so vast fortunes to their Husbands, being left with less plentiful portions, she would even during her Son's

Son's life, never leave pressing her Lord to make noble provisions for, and settle their *portions* suitable to their *Birth* and *Qualities*, which as they well knew, so I doubt not but they will most readily attest with becoming acknowledgments, as also all the other never to be forgotten obligations, which she so nobly ceased not, to please her kind humour, in conferring on them.

I never personally saw her Right Honourable Father, nor could remember her dutiful observances of him; but this I know, that engagements of her own affections would not supersede her respects to him in her marriage, till his full consent and approbation was obtained.

And no Child could make more honourable mention of Parents than I have heard her do of hers, and for the transmitting it to posterity, I cannot say she had resolved to write and publish her Father's Life; but I can, and do affirm, she had it in deliberation, and had considerable Materials and Collections, many of which she hath discoursed, and read to me, or given me the favour to read my self.

She

She was so endearing a Sister, no language can express it; and therefore it would be inexcusable boldness for me to attempt it.

A Friend so faithful, so kind, so constant, so condescending, so open, so free, unreserved, unsuspicious, as I believe is not to be found on earth. I could give instance of a Friendship, which as she vouchsafed to contract with much condescension on her part, continued thirty years, not only without interruption, or Eclipse, but without the least cloud or shadow of misunderstanding on either side for that long space.

The best Mistress in the world, to almost a Proverb, in a double care, both of the spiritual and bodily welfare of her servants, whom she as much loved to please, as other persons servants can do to please their Masters, it being her peculiar delight to render the lives of all easy and pleasant, and free from discontent, that they might serve God with chearfulness. And when she was to leave them, she left not off her kindness to them, or care for them, but provided to the uttermost of

of her power, for their comfortable
 subsistence, according to their
 degree and time of service, giving
 Legacies *liberal and noble*, four hun-
 dred pounds, three hundred pounds, two
 hundred pounds a piece, to some, one
 hundred pound a piece to many, to o-
 thers eighty, to many seventy, to
 buy them Annuities for their lives,
 to others fifty, forty, twenty, & a full
 years wages to every one not spec-
 fied by name, and three Months En-
 tertainment, with Lodging, Diet,
 and all accommodations, as in her
 life; that they might have time to
 seek out, and provide places for
 themselves, and not be exposed to
 inconveniencies, by a sudden re-
 move.

She was a most noble, I may say, *in*
indulgent Landlady, and would usually
 say of her Tenants: Alas, poor
 creatures, they take a great deal of
 pains, and I love to see them thrive
 and live comfortably, and I cannot en-
 dure to see them brought into
 straits, and therefore would with-
 out grudging or difficulty have
 things made convenient for them,
 and if they had sustained any con-
 siderable

derable losses, effectually consider it. And for her Copy-hold Tenants, would urge with warmth the timely finishing the Rolls of her Courts, and delivery of their Copies, professing she could not in conscience suffer it to be neglected, because it was all they had to shew for their Estates, a piece of eminent justice, not more honourable than necessary in Lords of Mannors.

And lastly, as a *Neighbour*, she was so kind and courteous, it advanced the Rent of adjacent Houses to be near situated to her, nor only her House, & Table, but her Countenance and very heart were open to all persons of Quality in a considerable circuit, and for the inferiour sort, if they were sick, or tempted, or in any distress of Body or Mind, whither would they go but to the good Countess whose Closet and Still-house was their Shop for Chirurgery, and Physick, and her self, (for she would visit the meanest of them personally) and Ministers whom she would send to them, their spiritual Physicians.

But as her love to God was the
soul

soul of her Religion, so the exuberancy of her charity towards those who needed her abundant liberality was the conspicuous Crown which beautified all her sweetness, and goodness towards Men: for in this she was forward, I bear her record, her power, yea, and beyond her power for she would even anticipate her Revenue and Incomes, rather than want wherewith to be liberal. So from placed in the highest rank of praises of his admired Paula, that she not only made her self poor to relieve, but died in *magna Aere alieno*. And I am sure it used to be said of our excellent Lady; That was a Lady that would borrow money to give away. She would not live poor (in good works) to dye rich; yea, though she had chosen Executors, in whom her heart could trust as safely as ever her Husbands did in her, yet she would make her own hands her Executors, and they were very faithful to her enlarged heart.

But to be more particular; while she had in her Lord and Husband in life time, a separate maintenance allowance, settled by Marriage

S. Hier. Epitaphium
Paulæ.

ticles, she was pleased to ask me my opinion concerning the *quota pars*: What proportion one is obliged to consecrate to God of our Estates, and when I told her it was hard, if not impossible, to fix a Rule which might hold universally; but the circumstances must be considered in which persons stood, their Qualities, their Incomes, their Dependances, necessary and emergent Occasions, inevitably occurring—— But she persisting to urge a more particular answer as to her self, what would be fit and becoming her to do, I not being ignorant of her circumstances, (I must bear my own shame in acknowledging the straits of my own heart, told her) I supposed a seventh part: But before I could suggest the reasons, she preventingly replied, she would never give less than the third part, and she kept her resolution to the full and with advantage; laying aside constantly the *third part* for charitable uses, and would sometimes borrow of that which remained to add to it, but never default from that to serve her own occasions,

ons, though sometimes pressing enough.

When she came to the possession of so large an Estate as her Lord bequeathed her for her life, she in good measure made it true, what a great Person was reported to say, that the Earl of *Warwick* had gave all his Estate to pious uses: Meaning thereby, that he had given it to this Noble Lady, who would so convert it.

And 'tis a great truth, which I have had from her own mouth, that all the satisfaction she took in it was the opportunity it afforded her of doing good. And I have heard her earnestly averr, that she would not accept of, or be incumbered with the greatest Estate in *England*, if it should be offered her, clog'd with this condition, not to do good to others with it.

But some may say, were her Eyes as open as her *Hands*; did she not scatter it as carelessly as profusely? Nothing less, her liberal Soul devises liberal things: I will point at some few of many.

1. There are some Objects of Charity

Charity, which are not so to vulgar Eyes or Purfes; on whom she would confer, and whom she would furprife, with noble and fuitable affiftances, this struck deep, drew an whole bag at once, but made no noife.

Some fcarcely known to any but my felf, and it may be had not been to me, but to ask my judgment, whether it might be reduced to the account of charity, to give to fuch and fuch, being in fuch circumftances: For ſhe was never leſs tender of their modelty than compassionate of their neceſſity, and was more ſollicitous for their pardon, than their thanks, for helping them.

4. *Foreiners* who fled either to preſerve their Religion, or to embrace what they were convinced of to be the truth.

3. A great many young Scholars of hopeful promiſing Parts, whom ſhe wholly or in good meaſure educated at the Univerſity, allowing ſome thirty, ſome twenty, ſome ten, ſome eight, many five pounds per Annum, and ſome others who had more aſſiſtance, leſs.

4. A.

4. Abundance of young Children which she put to School in the neighbouring Towns, I cannot say how many, but rather *say* number, all that were poor and willing to learn: Nay; that could be perswaded to it, whose Schooling she did not only pay for, but gave them both Books and often Cloathing; and not only near home but as far as *Wales*, contributing nobly to that pious design, of that good old man and indefatigable promoter of it Mr. Gouge, so *amply attested by a Cloud of Witnesses*, beyond exception, to rescue *Wales* from its remaining ignorance and demi-Barbarism.

5. Many *Ministers* of both denominations, as well *Conformists* whose livings were so small as not to yield them a subsistence, as those who had none at all.

6. Many *occasional Objects of Charity*, which you may surely conclude, failed not to ply at those Stairs where 'twas seldom low water: And though she was sometimes imposed upon, and deceived by those that neither needed nor deserved

deserved what she gave, yet this did not discourage her from giving again; For she said, she had rather relieve ten that only appeared meet objects and were not, than let one go unrelieved that was so indeed: For though they deceived her in her giving, God would not deceive her in accepting, what was sincerely done for his Name sake.

7. *Lastly, the Poor* which she fed in great number, not only with fragments and broken meat, but with liberal provision purposely made for them. She was a great pitier, yea a great lover of the poor, and she built a convenient house on purpose for them at her *London-Seat*, (as they had one at *Leez*) to shelter them from rain and heat while they received their dole, and when she was at *London* with her Family, had in her absence, whilst no house was kept at *Leez*, a kind of house kept for their sakes alone: That is, twice a week, good Beef and Bread provided for the poor of four adjacent Parishes, and hath taken order in her Will to have the same continued three months after her

F decease,

decease, and by the same Will hath given an hundred pounds to be distributed to the Poor of *Braintree, Felsted, Little-Leez, and Much-Waltham*, at or shortly after her Funeral.

And though it cannot reasonably be expected from one who had no Lands of Inheritance, to leave charitable foundations. Yet I may, without *Hyperbole*, say, that every year she lived, after she came to be Mistress of the Estate, she gave as much in charity as would have purchased Lands sufficient to have endowed an Alms-house or Free-school. And that pious and liberal foundation of *Rachford* Alms-house, which though founded legally by a Patent granted under the Broad Seal for its confirmation, by the Ancestors of that Family, of which she bore the Title; was by the death of the Founder not endowed, yet as all her predecessors had done.

She always paid the Alms-people their full designed Allowance, and ordered by her last Will it should be so done for a year after her decease. And I must here take leave

leave to add, to their great honour, and the satisfaction of all that relate to that Family, that those Right honourable and worthy persons, to whom the estate descends, have agreed to continue the same plentiful allowance: And if I were worthy to advise them, I would earnestly perswade them to make Legal Settlement, and endow it with Lands to the value of what they resolve to allow, before they make the division of the Estate.

But methinks I hear it asked, what! had she no *Spots*, no *Scars*, no *real* nor *imputed Blemishes*? how could she live in such an Age and not be *corrupted* or at least *traduced*? neither *scorched* by the fire of infection, nor *blackned* by the smoak of *revengeful detraction*, for upbraiding the guilty by her innocence? This *overdoing* is *undoing*, if you would make us *believe* she had no *faults*, we shall sooner *believe* you have no *truth*: And that all you have said hath more of *Romance*, and what you *fancy*, than *Narrative* of what she *was* or *did*.

I confess 'tis next to a miracle to

consider, both how divine Grace enlarged her heart, and established her goings, and restrained the tongues of others from reproaching, or shewing dislike of that in her, for which they deride and hate, not to say persecute others.

But I must implore that *candour* while I embalm her memory, with the sweet *Oyntment* of her own good name, you granted to her *virtues* which acquired it, and made it so fragrant.

I therefore solemnly protest, I have spoke the truth (*though the truth in love*; as I am allowed and requir'd Eph. 4. 15.) and have not knowingly disguised or falsified, nor dipt my pen in flattering colours.

But since you are so inquisitive, and seem to deny me the just and civil freedom, to draw a veil of silence over her imperfections, and your *curiosity* will be peeping under that *sacred Pall*, which should *secure* and *shroud* the worst of men from being pryed into; and the *Vault*, and *Grave*, that place of darkness and forgetfulness, which should bury all defects and render them

them invisible, must be ransack'd :

Draw back the Curtains, let in the light, survey its secretest recesses ; nor She, nor I in her behalf, fear the most piercing Eagle-eye or Seent : Not that I deny her to have been a Sinner, while I adore that Grace that made her a Saint, or that she was a Woman, while I proclaim her a Terrestrial Angel.

But these three things I say, and will adhere to.

First, That she was not notoriously defective in any Grace or Virtue, but as eminent in all as most have been for ^{any} single one : She was not only *aliquid in omnibus*, but *omnis in singulis*, she did abound in every Grace. Which St. Gregory Naz. admires in Gorgonia, and St. Jerom in Nepotian : *Ita in singulis virtutibus eminebat, quasi ceteras non haberet.*

Secondly, She was never stained with any scandalous deformity, another rare mercy : For though she did *humanum pati*, slip now and then, or *stumble* if you will, she fell not, much less lay or wallowed to defile her Garments, which I testify not only from mine own ob-

servation.

servation, but her own Pen.

“After God had thus savingly
 “(I hope) wrought upon me, I
 “went on constantly, comforta-
 “bly in my Christian course,
 “though I had many doubts and
 “fears to contend with: And did
 “truly obey that Precept of wor-
 “king out my Salvation with fear
 “and trembling, yet God was plea-
 “sed to carry me still onward: And
 “though I too often broke my good
 “resolutions, I never renounced
 “them, and though I too often
 “tript in my Journey to Heaven,
 “yet I never forsook my purpose
 “of going thither.

Thirdly, Her very defects and failings were such as others might be proud of, her *Weeds* would have been *Flowers*, and her *Thistles* appeared *Roses* in another Garden.

For I never heard her blamed for more than *two faults*, by the most curious observers and inspectors of her disposition or behaviour.

1. *Excess of Charity.*
2. *Defect of Anger*, or what was

was reduceable to those two, Two goodly faults ! But even these admit Apology more easily than they need it.

1. What was reputed the culpable excess of her *Charity*, was her credulous easiness, to believe most people *good*, or at least *better* than they were. I confess she did bend a little to this right hand error, but if it were a *bad effect*, it proceeded from a *good cause*. For as 'tis observed, that as they who are conscious to themselves of some great evils, scarce can esteem any less *nocent* than themselves ; so they that have clear and *innocent* hearts, are ready to judge the like of others. *Charity thinketh no evil*, and she used this good opinion of others, as an instrument to make them what she was so willing to signify she thought them : And though she would never *despair* of any man, while she found them under the *Awe of God's Authority and Word*, for even those may receive some nourishment, who eat against Stomach, and the Sieve under the Pump may be cleansed though it

hold no water ; yet if she observed a person to scorn or deride the Scriptures, despise Gods Ordinances, and turn all that was sacred into ridicule——*She used, as her Phrase was, to set her mark upon that man :* And I must further add, She was neither so often nor so much mistaken in her judgment of persons, as some supposed she was ; they more misinterpreting her civility, than she did the others sanctity.

2. For her *Defect of Anger*, which implies, if it be faulty, *want of zeal against sin, and sinners*, and so 'tis an unjust charge ; for though I confess she could not rage and storm, and discover her anger, as some persons do, who verifie the saying, *Ira furor brevis*, *Anger is a kind of madness* ; for her *sedate, composed, serene mind, and sweet, and amicable disposition* was scarce forcible to what was so contrary to her nature ; yet would she make deeper impressions of her displeasure for great faults, than those who appeared most furious, like a still soaking shower, which will wet more than a driving storm— And therefore

therefore 'twas observ'd, that if any servant had been faulty, they had rather have passed the Gantlet thrice of their Lord's most furious expressions, than have once been sent for to their *Lady's Closet*, whose treatment was *soft words*, but *hard arguments* against their faults, and like that silent lightning, which without the noise of Thunder melts the Blade, and findgeth not the Scabbard; Her reproofs were neither the *frightful hissing*, nor the *venom'd sting*, but the *penetrating oyl of Scorpions*.

This little is enough to extenuate her, almost commendable faults; and 'tis a great evidence of her goodness, that these things were imputed as Blemishes, for they who would not spare her in these little errors, shewed plainly that she was not chargeable with more or greater.

I am now arrived at the last Stage of this Mournful Journey, to give an account of her surprisng, and never enough lamented death.

What presages she might have of its near approach she never discovered.

covered, but her preparations for it had been long habitual, it was one of the most constant subjects of her Thinking, and she used to call her walking to meditate of it, her going to *take a turn with death*, and it could never *surprise*, or take her *unprepared*, who was always *preparing for it*.

Yet there are some passages, worthy of our remarks of the *watchful kindness of Divine Providence* over his *own*, allarming them to trim their Lamps (as the wise Virgins did) against the coming of the Bridegroom, and allowing them fit opportunities to do it, as he *signally* did to her.

I shall on this consideration very seasonably add another Transcript out of her Ladyships Diary, which contains an account of the last Sunday of her health, being written but the very day before she was taken ill, and in which *God* did, it seems, in a most remarkable manner, *impress* the thoughts of her approaching *dissolution* on her Soul, though there were no visible symptoms of it then upon her Body.

Marsh

March 24. Sunday.

“ **A**S soon as I awaked, I blessed
“ God; then I meditated
“ and endeavoured by thinking of
“ some of the great mercies of my
“ life, to stir up my heart to return
“ Glory to God. And those thoughts
“ had this effect upon me, to melt
“ my heart much by God’s love, and
“ to warm it with love to him.

“ Then I prayed, and I was ena-
“ bled in that duty to pour out my
“ Soul to God, and my heart was in
“ it, carried out to praise God, and
“ I was large in recounting of ma-
“ ny of God’s special mercies to
“ me. And whilst I was doing so,
“ I found God mighty upon my spi-
“ rit: and my heart in a much more
“ than ordinary manner, carried out
“ to admire God for his goodness,
“ and to love him. And I found
“ his love make great impressions
“ in my Breast. And melting me
“ into an unusual plenty of tears.

“ Those mercies which in an es-
“ pecial manner I was grateful for,
“ were the Creation and Redempti-
on

"on of the World, and for the
 "Gospel and the Sacraments, and
 "for free Grace, and the Covenant of
 "Grace, and for the excellent means
 "of it I had enjoyed: and for the
 "great patience God hath exercised
 "towards me before and since my
 "Conversion. And for checks of
 "Conscience when I had sinned, and
 "for repentance when I had done
 "so. And for a sanctified affliction
 "and supports under it. And for
 "so large a portion of worldly Bless-
 "ings.

"After I had begged a Blessing
 "upon the publick Ordinances, I
 "went to hear Mr. *Woodroof*: his
 "Text was, *Pass the time of your so-*
 "*journing here in fear* — Then
 "after a summary account of the
 "Sermon, follows: In the Afternoon
 "I heard again the same Person up-
 "on the same Text. And then fol-
 "lows a concise and methodical reca-
 "pitulation of that Sermon also.
 "And after that — "I was in a
 "serious and affected frame at both
 "the Sermons, and was by them
 "convinced of the excellency of
 "fearing God, and of spending of
 "the

“ the remainder of the term of my
“ life in his service. And did re-
“ solve to endeavour to spend the
“ remaining part of my time bet-
“ ter.

“ At both his Prayers I prayed
“ with fervency : afterwards I re-
“ tired, and meditated upon the Ser-
“ mons, and prayed them over.

“ And I had also this Evening
“ large Meditations of death, and
“ of Eternity ; which thoughts
“ had this effect upon me, to make
“ me in an extraordinary awakened
“ frame, in which the things of an-
“ other life were much realized to
“ me, and did make very deep im-
“ pressions upon me. And my Soul
“ did follow hard after God, for Grace
“ to serve him better than ever yet
“ I had done.

“ O Lord be pleased to hear my Pray-
“ ers, which did not come out of fained
“ Lips : and to hear the voyce of my
“ weeping, for more holiness, and for
“ being more weaned from the world,
“ and all things in it.

“ After Supper, I committed my
“ self to God.

This

This was written the very last day of her health, Monday Morning: in which we see how God realized to her, and gave her extraordinary impressions of Death, Eternity, and the Life to come, when he was about to bring her to it; for the very next day she began to be ill of that Sickness of which she died.

Our *excellent Lady* was far from their humour whose *Consciences* are so bad and *unquiet* company, that they hate solitude, and dare not be alone: For she loved, and even hugged her retirements as her greatest satisfactions. And though, when she was called to it, she would deny her self and particular inclination (as in the Universe Individuals do, to obey the Laws of universal Nature) to comply with a duty of a larger spread; as is related of the devout Marquess of *Renti* in the two years time he spent in repairing the seat of his Ancestors, which diversion he cheerfully suffered as a willing mortification, being a duty he owed to the Station in which God had placed him.

So she cheerfully sustained the
hurry,

hurry of business which was inevitable to the acquitting her self of the trust reposed in her, by her Lord's last Will.

But never did Bird take Wing, when dis-intangled from a Net, with greater cheerfulness, nor chirp out the pleasures of its unconfined freedom, more merrily than she did solace her self, when she had escaped the noise and crowd of affairs, which ruffled and turmoyled her quiet, and suspended the enjoyment of her self. And when her dearest Sister was in the beginning of the last winter, about to leave her; her last farewell she took was in these words: Now I have done my *drudgery* (meaning her business) I will set to the renewing of my preparations for *Eternity*, and she made it the repeated business of the last winter.

In the beginning of the last *March*, she set to the making of her Will anew, and signed and sealed it on the twelfth day of the same Month, and on the Tuesday in Passion week, *March* 26. was taken with some indisposition, loss of Appetite, and aguish.

agnish distemper, and had four or five Fits, which yet in that season were judged both by Physitians and her Friends, more advantageous to her health than dangerous to her life. And in this state she continued freed from her fits in her own apprehension, and in our hopes, till Friday the twelfth of *April*, on which day she rose with good strength, and after sitting up some time, being laid upon her Bed, discoursing cheerfully, and piously, one of the last sentences she spake was this, turning back the Curtain with her hand.

Well, Ladies, if I were one hour in Heaven, I would not be again with you as well as I love you.

Having then received a kind visit from a Neighbouring Lady, at her departure she rose from her Bed to her Chair, in which being set, she said she would go into her Bed, but first would desire one of the Ministers then in the house to go to prayer with her, and asking the company which they would have, presently resolv'd

resolv'd her self to have him who was going away, because the other would stay and pray with her daily; and immediately he being called, and come, her Ladyship sitting in her Chair, by reason of her weakness, for otherwise she always kneeled, holding an Orange in her hand, to which she smelt, almost in the beginning of the Prayer she was heard to fetch a *sigh*, or *groan*, which was esteemed *devotional*, as she used to do at other times. But a Lady looking up, who kneeled by her, saw her look pale, and her hand hang down, at which she started up, affrighted, and all applyed themselves to help, and themost afflictively distressed of them all, if I may so speak, when all our sorrows were superlative, catch't her right hand, which then had lost its pulse, and never recovered it again.

Thus lived, thus died this Right Honourable Lady, this Heroick Woman, this blessed Saint, *this incomparable pattern of flaming zeal for the glory of God, and burning charity for the good of (men, in the actual exercise of prayer, according to her own desire,*
for

for there are many witnesses have testified, that they have often heard her say, that if she might chuse the manner and circumstances of her death, she would dye praying;) by which she so often anticipated Heaven by *pregustation*, and which now was-
 ted her longing Soul into the *Holy of Holies*, within the vail: at the kiss of God's mouth as *Moses* did, though not full of years, yet full of mature fruits, and Graces, when all men judged her worthy of a longer, but God, the only unerring Judge, found her full ripened for a better life. And in a sweeter *Euthanasia* than *Augustus* could wish himself, might claim a more triumphant *Plaudite* than he. Yea, might have sung her *Nunc dete mittis* with good old *Simeon*, saying with the holy Apostle, that joyfull *Epinichion*, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me that day, and not to me only but unto them also that love his appearing.

You have heard, though too too dryly, how the serv'd and honour'd

to God, I should now shew to encourage you to do the like, how he honoured her, according to his word by her Samuel: *Him that honours me, I will by honour.* And that of our Saviour, *He that serveth me, him will my Father honour.*

But I have much prevented myself by what is interwoven through all the preceding discourse: The greatest honour God can put upon his creatures, is to vouchsafe to use them, and to make them Vessels of Honour, and fitted for their Master's service. And this he conferred upon her in eminent and redoubled measures. He imprinted on her the fairest impression of his most amiable Image, and adorned her habile, and ready to execute every good word and work.

He gave her riches and honour in 2 Cron. 17. abundance, as is said of Jehosaphat, 5. 6. and yet her heart was not puffed up by them, but lifted up under them in the ways of the Lord, as it here follows.

He gave her the Heaven upon earth, (after some shivering scruples, and trembling fears) the blessed calm of a purified, pacified, serene, and well-secured conscience.

He

He gave her the fragrant perfume of an odoriferous name, and more than unspotted, a bright, and resplendent reputation.

*He gave her many endeared Cordial Friends, faithful to her, her own Soul, to assist, counsel, comfort, help her, and carry her through her greatest difficulties and entangling affairs, concerning one of whom she us'd often with much thankfulness to say, *He was a Friend of God Almighty's giving even beyond her own expectation.**

He gave her many merciful deliverances, one very like to that of Gregory Nazianzen, insists so largely on in his Funeral Oration for his Sister Gorgonia, the Mules in whose Chariot running away, not only bruised, but brake her Bones, and yet God miraculously restor'd her. So when the Horses in our Lady's Coach excused the Coach-man ran furiously away, God almost miraculously hung the Coach again on a Post in the way, stopped their fury, rescued her life from most eminent hazard, and healed the bruises received

lived with safety. This happened
July 23. 1661.

He gave her the affectionate esteem of all her Neighbours, to such degree, that she was like *Titus, felicia humani generis, the delight and darling of her Country*, and with so moving a willingness did they delight to serve her, that you might see fifty fresh, brave and gallant Teams, day after day bringing in her provisions, without other invitation than the bare knowledge of the time, which themselves would enquire out; and nothing would grieve them more, than to be prevented in paying this Tribute of Honorary Respect.

He gave her such an esteem for her prudent integrity, and discreet, and impartial Righteousness, that she began to be (an employ and honour not usual to her Sex) the Arbitress and Umpress of all the controversies amongst adjacent Neighbours, many of which she reconciled happily, and all which she decided wisely and justly.

He gave her the universal approbation, love, admiration of all that knew her,

her, that the Proverb was confuted, which saith, *Who hath no Enemies, hath no Friends*, For either she had none, or her ways so pleased the Lord, he made her Enemies to be at peace with her. For honorable, and mean, rich, and poor, of all degrees, and which is more, of all persuasions, paid her most kind respect, honoured, and lov'd her.

Finally, he prevented her with the blessing of goodness, and crown'd her with loving kindness, and tender mercy. He made her glad with the light of his countenance, and satisfied her as with marrow and fatness; he granted the requests of her lips, and shut not out her prayer: He gave her ability, and time to discharge her trust, and settle her worldly affairs with honour and satisfaction, and he gave her opportunity, space, and an heart to recollect her self, and redeem what a hurry of business had deprived her of, and renew her evidences for Heaven.

He took out the sting of death before she died, and the pains of death when she died, and with a kiss of

of his mouth drew up her Soul to Heaven, to be immerfed in that fulness of joy, and bathed in those rivers of pleasure, which are at his right hand for ever more.

*Intelligeres
illam non e-
mori, sed
emigrare,
& mutare
amicos non
relinquere.
Hierom.*

May we live like her, may we die like her, that we may live with her, and with our common Lord, for ever.

And for your noble Lordship, who are now investing your self with her large and noble Mantle — *May Elijah's spirit rest upon you, as well as his Mantle :* that you may rise up an *Elisba* in her place and stead.

That *Leez* may be *Leez* still : the seat of Nobleness, and Honour, the Hospital of Bounty, and Charity, the Sanctuary of Religion, and the fear of God.

That so you may live, and may live longer, and as much desired, and when you die (as die you must, for *Leez*, though a Paradise, hath no Tree of Life) you may die later, and as much lamented as your Noble Predecessors.

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